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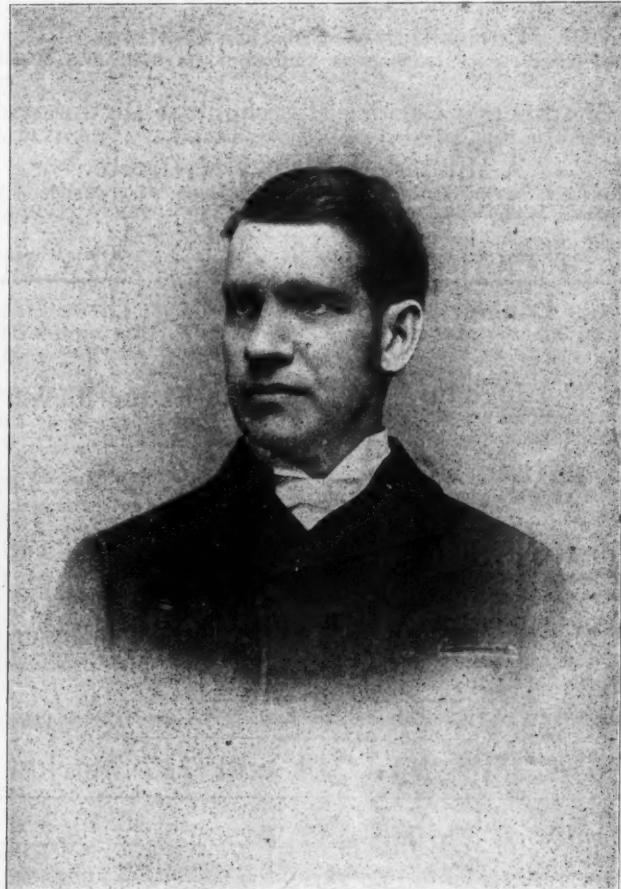
Volume LXXXII

Number 47

THE CONGREGATIONALIST

Boston Thursday 25 November 1897

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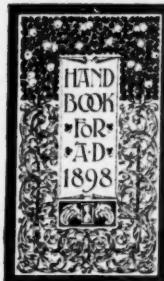
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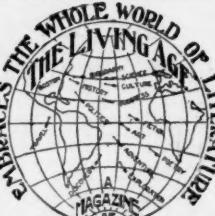
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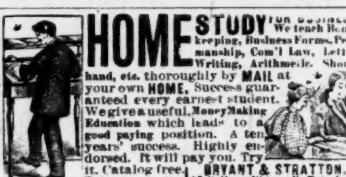
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THE CONGREGATIONALIST

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Number 47

CONTENTS

EDITORIAL:

Paragraphs	779
A Prince Among American Teachers	780
Voices from the Pews	781
November the Revealer	781
Christian Consideration for Others	782
Current History	782
In Brief	784

STAFF CORRESPONDENCE:

London	800
CONTRIBUTIONS:	
Two Famous Battle-fields. Moccasin	785
Our New National Game. Rev. J. L. Sewall	787
The Struggle for Character. VI. The Sailor.	
Rollin Lynde Hartt	788

HOME:	
Love's Silences—a selected poem	790
What Shall Our Daughters Do With Us? Marion	
Harland	790
The Speaker and Her Audience. Mrs. Margaret	
E. Sangster	791
Towse's Victory. Ellen M. Huril	791
Wanted, a Map—a selected poem	792
A Kitten as a Doll—a selection	792
Closet and Altar	792
Mothers in Council	793
Conversation Corner. Mr. Martin	794

THE SUNDAY SCHOOL—Lesson for Dec. 5	796
Y. P. S. C. E.—Topic for Dec. 5-11	804
LITERATURE	801

NEWS FROM THE CHURCHES:	
The Georgia Association	805
Vigorous Life Transplanted in Brooklyn	809
A New Pastor in a Boston Suburb	809
Connecticut Brethren Meet	809
Weekly Register	810

MISCELLANEOUS:	
In and Around Chicago	786
Our Readers' Forum	795
Curious Funeral Customs—a selection	798
Gems from an Old Divine	798
The Congregationalist Services, No. 35	798
The Supremacy of the Bible—a selection	799
Plaint of the Pessimist	799
Dr. Behrends Championing Conservatism	806
Founder's Day at Mt. Holyoke College	807
Clinton Avenue's Jubilee	807
In and Around Boston	808
Notices	808
Business Outlook	814
Deaths	814
Woman's Board Prayer Meeting	818

Special Features of Our Annual
BOOK NUMBER

To be Issued Next Week.

The Literary Output of 1897, by James MacArthur, Editor of The Bookman.
Is Modern Fiction Serviceable to Religion? by Rev. David Beaton.

The Memoir of Alfred Lord Tennyson, reviewed by Prof. John F. Genung.
Poets of Childhood, by Clinton Scollard.
The Artist Hoffman in His Studio, by Mary B. Fuller.

Ample Reviews by the Literary Editor of the Autumnal and Holiday Publications.

Lord's Supper till he has been immersed. The fifteenth annual meeting of the Baptist Congress, held last week in Chicago, was notable for a discussion on this topic, some of the best-known Baptist clergymen defending open communion. Dr. O. P. Gifford stated the position which Dr. R. H. Conwell and others earnestly supported. He said: "The essence of the Lord's Supper is in the power to discern the Lord's body. Immersed men who fail to discern the Lord's body do not observe the Lord's Supper. Unimmersed men who do discern the Lord's body do observe the Lord's Supper." Of course in such a meeting what is said is only an expression of individual opinion. But such opinions, expressed by acknowledged leaders and heartily received, indicate the drift of sentiment in Baptist churches, which in this case will be welcomed by Christians of all denominations.

OTHERS of our large and influential corps of Congregational preachers in Brooklyn are better known to the denomination and the general public than the pastor of the Clinton Avenue Church, Rev. Thomas B. McLeod, but none of them have served their churches more faithfully than he, nor been more steadfast in adhering to the historic Christian faith. Bringing to his work, when elected in 1879 to follow Dr. William Ives Budington as pastor of the church, a mind disciplined by thorough training at Princeton, he set about conserving the spiritual and intellectual interests of one of the most homogeneous, generous and responsive congregations in the city. It was a thriving family church when he began his pastorate. It is such today, despite the changes that have taken place in the city and in the membership of the church. Without any extraneous means, solely by magnifying the office of preacher and pastor, the life of the church has been kept healthy and the growth of the membership and beneficence normal. Dr. McLeod is still an exponent of the theological system which his Scotch forbears and his Princeton instructors taught him, and he expounds it with an ability and intensity of conviction that compel the admiration of those who dissent as well as those who assent. Catholic in spirit, he nevertheless believes that there is a limit to catholicity, and he will not for the sake of peace and harmony betray, or seem to betray, that which he believes is vital doctrinal truth. By this constancy he maintains his own self-respect and wins the admiration of all those who admire courage and fidelity to ordination vows.

The time-worn comparison of the phoenix seems to fall far short of the facts in the case when we contemplate Mt. Holyoke's glorious emergence from the baptism by fire thirteen months ago. What seemed to be a calamity has proved to be the greatest among many blessings received during its long and honorable history. Its group of handsome modern buildings, last week formally dedicated, puts the institution in equipment, where it has long belonged in the quality of its work, among the leading women's colleges of the country. Dr. Pearson's benefactions have been most opportune, while of even greater value is the new spirit of devotion at work among all the graduates, leading them to do all in their power to provide the resources imperatively needed for this new era of its history. Mt. Holyoke will always have a warm place in the hearts of the Christian people of this country. Every benefaction comes back to the churches and the world in the form of noble and consecrated womanhood, for Mt. Holyoke exalts today, as Mary Lyon did fifty years ago, the glory and the blessedness of service.

While Dr. Cyrus Hamlin lives it is futile for friends of the sultan to attempt to justify the Armenian massacres or to represent the ruler of Turkey as an ideal gentleman. Ex-Minister Terrell sang the sultan's praises winningly in the November *Century*, but not unwittingly, for Dr. Hamlin is after him in the *Independent* of last week, showing how specious is his plea and how far that American was from representing or even comprehending the spirit of his fellow-citizens who uphold freedom of government and abhor rapacious cruelty in rulers. This week Dr. Hamlin in the daily papers replies to a recent address of President Andrews of Brown University made before the Twentieth Century Club of Boston. Dr. Hamlin incisively points out the superfi-

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The maintenance of close communion, which, rather than any difference of belief in essential doctrines, now separates Baptists from Free Baptists in this country, ought logically to separate them from most Baptists in England, for most of these latter are open communions. It ought also as logically to divide Baptists in America at the Lord's table, for an increasing number of that denomination frankly repudiate the tenet that no one has a right to partake of the

ciality of President Andrews's knowledge of Eastern missions and of Turkish affairs in general and his mistaken assumptions concerning Armenian and Turkish character. Dr. Hamlin is an old man, but his writing shows no evidence of the weakness of age. His thirty-five years' residence in Turkey, his thorough knowledge of its history, its religion and its present condition, and his remarkable power of stating facts in incisive English make him a troublesome antagonist for those travelers who would show that the star and crescent ought to rise again in the East.

A Christian Science Temple was dedicated in Chicago Nov. 14, as elegant and attractive as the building of the First Church of Christ, Scientist, in Boston. Its cost, with the land, was \$108,000, and it is free from debt. At four successive meetings the same service was repeated, the audiences crowding the great auditorium. A dedicatory address was read at each service, written by the high priestess of the denomination, Mrs. Mary Baker Eddy. The substance of the address was that the existence of evil is impossible, for God made all things, and all that he has made is good. Therefore sin, sickness, disease and death are imaginary, and Christian Science frees those who believe in it from the delusion that these things exist. Mrs. Eddy proclaims that the Bible and her writings contain the only authoritative revelations from God. Her followers in Kansas City recently presented her with a crown—not of thorns, but of gold and blue enamel, with twelve diamonds and forty-three pearls. Large congregations in such cities as Boston and Chicago gather each Sunday to hear the International Sunday School Lessons read, interspersed with parallel passages and with selections from Mrs. Eddy's books. This exercise takes the place of a sermon. The sentences of the Lord's Prayer, interspersed with sentences from Mrs. Eddy, take the place of worship. That great assemblies of a high degree of intelligence should regularly attend such prescribed readings, led by the conviction that they are thus helped to be physically healed of diseases which do not exist, is one of the remarkable religious phenomena of these times.

When the International Council of Congregationalists convened in London in 1891, an address of greeting and congratulation was presented to that body from the Baptist Union of Great Britain and Ireland. The central thought of that address was expressed in these words, following assurances of brotherly love and fellowship: "These feelings animate us the more powerfully because we remember that, in all the fundamental and essential principles of the Christian faith, we are one in mind and history, and our ecclesiastical polity is virtually identical." Two denominations of Christians so closely united as that sentence implies, in conviction, purpose, administration and feeling, ought to gain greater impulse from more frequent external contact. Why should not the local conferences of these two denominations occasionally combine? If Congregationalists and Baptists should unite in some of their semi-annual district meetings next

year, we believe a spiritual uplift might follow which neither could secure by itself. As we look over the programs of several of these conferences, it appears that the topics are as appropriate for one denomination as for the other. We should be pleased to see in such a hospitable invitation extended by one conference to another a new illustration of the apostolic exhortation, "In love of the brethren be tenderly affectioned one to another, in honor preferring one another."

The attitude of the Presbyterian Church toward the liquor problem is made unmistakably clear by the action of many of the presbyteries with reference to the Princeton Inn. They censured the university and they condemned Professor Shields by resolutions pointing to the resolution of the General Assembly which declared that to indorse licenses legalizing the sale of liquor is to have "reprehensible complicity in the guilt of the traffic." Professor Shields had signed an application for the renewal of the license of the inn. His own presbytery sought to discipline him, and would have done so had he not withdrawn from membership by taking advantage of the rules of the church permitting withdrawal of a member not under charges of misconduct. The Assembly has further declared that "to license this traffic is a sin against God and a crime against humanity." Plainly, then, a member who votes for license under any circumstances exposes himself to discipline. His church has prescribed what his vote must be on this question. The implied censure of Professor Shields, which compelled him to withdraw from membership, emphasizes the declared position of the church. A member may vote for license and escape discipline through his obscurity or by concealment of the fact, but we do not see how any man can vote for license and honorably remain a member of the Presbyterian Church.

A Prince Among American Teachers

Many sons of Amherst have done her honor, but no one among them all has been so prominently identified with the institution for so long a time as was Prof. William S. Tyler, who died last Friday evening. Hardly two months ago he passed the eighty-seventh milestone in his fruitful and beautiful life, whose end comes now hardly as a surprise, in view of the fact that he has long been feeble. Though he retired formally from his professorship in 1891, after a half-century of service, he has maintained so active an interest in the college that practically he has held for the last six years the same place at the head of the faculty and in the hearts of all the constituency of Amherst which he occupied when he was still in the harness. Hundreds of Amherst graduates are living who enjoyed his instruction, and the death of no other man in the old college home could be so much of a personal loss to so wide a circle of men now in active life.

A Pennsylvanian by birth, Dr. Tyler, after a short course in Hamilton College, entered Amherst, graduating in 1830. His theological course was taken in part at Andover Seminary and, in part with Dr.

Skinner in New York city in the days when Union Seminary was only a thought in the minds of its founders. With his heart set on the ministry young Tyler started for the West as a missionary after receiving his license to preach, but the difficulties in the way of transportation so impeded him that while waiting for the roads to settle he consented to become a tutor in Amherst for one term. The step, however, turned the entire current of his life and he moved on from tutorship to professorship. For a while he taught both Latin and Greek, but in time devoted himself entirely to Greek, to which language and literature he was passionately attached. Presidents came and went—Humphreys, Hitchcock, Stearns and Seeley—while Dr. Tyler continued his quiet, patient, thorough and often brilliant work in the classroom. Twice he interrupted his labors long enough to travel in Europe, visiting with special delight Athens and Egypt. As he grew in mental and spiritual stature he was impressed into the service of other institutions and gave freely of his wise counsel to Mt. Holyoke, of whose trustees he was for many years president, to Williston Seminary and to Smith College. His pen was also busy, and he edited and published selections from the Greek writers which have become standard in several colleges. He possessed the instincts of an historical scholar, and his history of Amherst College, published first in 1873 and revised and republished two years ago, is a mine of information. His *Theology of the Greek Poets*, published in 1867, was a noteworthy book and quite in accord with more recent advanced thought. His *Prayer for Colleges*, a prize essay, has become a classic. A number of occasional addresses as well as many sermons delivered in the college chapel and in churches in the vicinity of Amherst, which frequently sought him as a supply, are among his literary monuments.

His personal characteristics were marked. He had decided convictions of truth and duty. He could not abide slipshod scholarship. He held his students to high ideals which he realized in his own intellectual life. The little drawl which frequently crept into his voice in the classroom was often caught up and imitated by the students. Now and then he made one the victim of his powers of sarcasm, but such a student usually deserved thus to be spurred on to his duty. His sense of humor was keen, and his eyes always twinkled when good stories were being interchanged in a social gathering. Keen as he was in the classroom, ardent as was his devotion to his chosen profession, the chief impression which he made was a spiritual one. His was the old-fashioned piety mellowed by modern thought, tolerant of differences of opinion, but deep and strong. He, as much as any man at Amherst, has kept alive through all these years Christian ideals of scholarship and character. He wanted his students first of all to be good and useful men, and to that end he studied and toiled and prayed and walked before them day by day, the constant embodiment of the distinctively Christian virtues. Many a gray-haired Amherst graduate, hearing today of his death, calls to mind the strong, benevolent face, and his heart still throbs with gratitude

for the mental and spiritual quickening received from "Dear Old Ty."

Voices from the Pews

The best chapter on homiletics would be one written by a layman. For his sake the prayer in the pulpit is uttered, the sermon preached. His experience in the sanctuary, his aspiration, his ideal, are what the minister most needs to understand in order to preach for his edification. Primarily the preacher speaks to the renewed man. Always in the church he speaks to those who have already begun to hear the voice of the Holy Spirit. No messenger of God is really heard by one who has not heard God speak first. And all those who go to church seeking something have common wants, whatever their spiritual condition. The preacher needs first to know what they want.

The *Christian Commonwealth* of London has essayed to inform the preacher what his hearers want by gathering a large number of descriptions of "the sermon I like best." Thirty of these are printed. There are certain essentials in which their writers agree. First, all these laymen want in their pulpit a man, not a mere instructor, essayist or orator, but some one with strong sympathies. They want one who understands them, appreciates their aspirations to nobler living and who has experienced in some measure what in their best moments they strive after. They want to feel in the sermon the strong, quiet hand clasp as they step upward. "The sermon I like best," says one, "comes from beyond the region of the intellect, though not unassociated with it, from the heart of a man to that of his brother man."

Next they want a man who believes in God and in them; whose faith in both inspires their faith. Elijah under the juniper bush was no preacher. He had lost confidence in God and in his fellow-men. But he could be made a preacher by good food and rest. Many a used-up minister would be made a genuine prophet if his people would treat him as the angel treated Elijah, saying twice to him, "Arise and eat." "And he did eat and drink and laid him down again." After considerable experience of that kind Elijah was prepared to listen to the still, small voice that filled him with courage and fire, so that he went forth to anoint men to be kings and prophets, and they did his bidding. Such preachers move men to action. "The sermon makes me feel that, as I listen, I worship; that I believe, not speculate merely; that I vow, not ponder only."

These two things being given, others that follow are only matters of detail. The general preference of these laymen is for expository preaching, because, they say, it presents to them most directly the message from God. They like the sermon to be simply and plainly divided, because that arrangement aids the memory. Most prefer preaching without manuscript, though some would rather the sermon should be read, but both classes in this want the same thing—that, whether read or not, "it must be spoken from the soul, and must touch the souls of those who are listening." Several want short sermons, while one shrewdly says, "Length is determined by the ability of the speaker,

for an interesting preacher may speak for an hour, and it appears like twenty minutes."

All these thirty opinions assume the great fact that men need and desire something higher than any entertainment can give or newspapers or books disclose—the intellectual and spiritual inspiration of the living friend speaking the living word of God. Such a man is his own credential, and his message attests itself divine. Never were such ministers more sought for, more highly valued when found, than now. No other vocation makes so great demands on men who would assume it; no other confers so great rewards on those who meet its demands.

November the Revealer

Whether November shall speak to us of life or death depends upon the care or carelessness with which we study her revelation of the world. It ought not to depend too much upon our passing mood of faith or sadness. If we think of the completion and cessation of growth as a reason for melancholy, why should we overlook the fact that all this ripening of leaves and seeds and berries is a prophecy of growth to come? The tree makes preparation for withdrawal of nourishment from the ripened leaf and its discharge from service exactly as it makes provision in the leaf bud for the growth of a new summer. Its task is ended, its work accomplished. The worst that could happen to the ripened leaf would be to hang, a useless burden, on the tree. That is the melancholy fate, as the sighing of the oak leaves on the bough all winter long declares.

November days are beautiful so long as we remember the joy of a completed task, an ended labor, the permanence of results secured by an unquestioning self-sacrifice. Nor does November sunshine lack for outward beauty to illumine. This tall cedar, festooned from head to foot with bright red berries of the bitter-sweet, has no sympathy to offer to our disheartened mood. Its green was never such a vivid emerald as it is under the slanting light. The innumerable multitude of berries it offers, its own and those of the vine for which it affords such a glorious living trellis, it offers without grudging. "Come!" it says to all the birds of heaven, "here is food enough and to spare." To all the elements, wind, frost, decay, it cries: "Do your worst in the long months of storm and snow. When all have had their share enough will yet remain for the renewal of our life a hundred-fold."

Just overhead, as we pass into the leafless woodlands, hang the scarlet cornel berries, making harvest for white-throated sparrows which have left their Northern mountain-sides to honor us with cheerful company. Gray snowbirds fly in and out as we approach, disturbed in their foraging and their play. For cheery souls like these there is no melancholy in even late November.

As we climb upward by the forest path we notice how the passing of the leaves has opened out depths of the wood to sunshine. Glimmering of light on slender boughs and twigs, unaccustomed vistas along wood tracks and roads, glimpses of river and mountains cut by gleaming

purple branches where in summer there was only the mysterious golden gloom of the forest under its roof of leaves, unexpected groupings of pine and hemlock seen from above amid the brown haze of leafless boughs or filling up some hollow of the hills with imperishable green, a file of cedars along the crest of a ridge against the background of the black-brown forest—all these are novel delights of vision and owe their freshness of impression to November and to her alone.

When we reach the mountain top and from its crag look out over the wilderness of forest to the river and its guardian mountains, although the glory of October has departed, yet we realize how little after all the world depends for its beauty upon any passing phase of growth or splendor. Here is color enough, variety enough, beauty that is still far beyond our power of grasping or exhausting—a new, fresh, timely beauty that loses nothing by comparison with the memory of the beauty that is gone. Or, if it is merely brilliant color that we crave, close under the peak of our mountain is a cup-like hollow from whose wet depths a thicket of black alder lifts its blaze of scarlet berries, only more brilliant for the quiet setting of their beauty.

November is the revealer. She opens the forest to the sun. She clears the vistas for the eye. She prepares hidden places for the sky's brooding. If there seems to be a falling back from manifested effort that appears like defeat, we may assure ourselves that it is really only a breathing time and opportunity for repose. Never does the world's reserve of strength seem greater to one who looks beneath the surface. Think of a single tree—that great white oak on the hillside, for example—which on a rough calculation must have, at least, 1,000,000 leaves. To the younger oaks in the hollow many leaves are still clinging, but November has swept this patriarch entirely bare. Must we imagine, therefore, that the tree existed all summer long for the sake of the leaves which clothed its boughs with beauty? Had it no other office than to hold them aloft that the sun might shine and the winds breathe and the birds nest among them? The lesson of November is that the leaves exist for the tree. Their ended work, their ripening and their fall, are signs of harvest. It is triumph, not defeat, that the season brings. None of the real strength of the tree is gone to the four quarters of the field toward which the piping of the wind has led the leaf dance of November; for in place of every leaf is a bud with promise of new leaves and pushing boughs another summer.

Sometimes, indeed, the presence of the leaves conceals the promise which the leaf buds make for spring. This young buttonball, with its white bark and pendant clusters, holds its leaves long upon the boughs. Pull down a bough and ask what it has to tell you of the spring and you will get no answer. On all its length not a single bud is visible. To all appearance it is wholly devoid of the prophetic spirit. But when the leaves are falling every leafstalk proves to have masked a bud, covering it with a close-fitting cap so that its infancy was invisible and secure.

Clearly, therefore, if novelty and freshness of impression be our criterion, No-

vember offers her full share of these. Signs of life are more than signs of death along her pathway. If on one side of the forest way fronds of the maidenhair are brown and withered, on the other the clefts of the crag are brilliant green with polypody and ebony fern. Wintertime is rest time for the busy world of plants, and November brings the first delicious doze that ushers in the night's long sleep. We may read the story as a tale of death, but it is at once more natural and more cheerful to read it as a tale of life and hope. The sorrow of the time is but the sorrow of transition; whatever is more than this we have projected into it from our own too somber thought.

Christian Consideration For Others

Unselfishness lies close to the heart of Christianity, and it means consideration for others. It is not merely a comparative disregard of self. It is a positive, active regard for the welfare of others. Thoughtlessness is indeed less evil than conscious deliberate willingness to do harm. But in its consequences it sometimes is not the less injurious. Often it borders closely upon actual cruelty. Considerateness is not only beneficent but also beautiful. And Christian considerateness, because it sees in everyone, however ignorant, miserable or even wicked, a child of God, and tries to act with and for him as Christ would, were he here in the flesh once more, is alike more lovely and more full of blessing.

Christian consideration for others, however, does not mean uniform, indiscriminate sacrifice of one's own interests, as sometimes has been assumed. The weak and needy have a claim which must be conceded, but to admit it unreservedly would be to fail in self-respect and also to do them a grave injury. It is easy to pamper them and to stimulate selfishness in them while uprooting it in ourselves. Our rights and theirs should be balanced and weighed beside each other, so that neither may receive an unfair share of recognition. Sometimes to do this is more difficult than to yield everything. But it is not the less our duty.

Christian consideration also includes discrimination in respect to the needs of those to benefit whom we devote ourselves. Their own ideas of what they need often are mistaken. Sometimes what they most earnestly crave is what they ought not to receive. Study of their highest interests is important. The aim should be not to win their immediate gratitude or even to secure their immediate comfort and happiness, but to do for them, and stimulate them to do for themselves, that which in the end will justify itself as having been really the best. To pursue this policy often proves a thankless task at first, if not throughout. But it is the only Christlike method.

Christ's example should be studied attentively with reference to this duty. When thus examined it is surprising what fresh light the history of his earthly life throws upon our modern duties and opportunities. If it only brought us closer in spirit to him, it would be alike valuable and precious. But it also is both enlightening and encouraging.

Current History

Anglo-American Arbitration

President McKinley last week assured a delegation, headed by Hon. S. B. Capen of Boston and representing the Mohonk Conference, that he was planning to give to the cause of Anglo-American arbitration all the support in his power. It is reported that an agreement has been secured between our Department of State and the British Foreign Office on the leading features of a treaty which will be reported to the Senate early in the session. Exactly what those features are is not disclosed, but it is probable that the treaty will do little more than accept the general principle, and leave to the Senate and the Foreign Office to determine whether a given subject of dispute that diplomacy has failed to settle shall be passed upon by an arbitration tribunal. This will permit the Senate to retain the authority which it stickles for, and which was denied it by the treaty which Secretary of State Olney negotiated with Lord Salisbury. A permanent arbitration tribunal, acting automatically as it were, seems to be out of the question now, although unquestionably this is the ideal towards which friends of arbitration will work. But "half a loaf is better than none." In this amended form the treaty is not likely to encounter much opposition save from senators who take the same view of Great Britain which the Knights of Labor, in annual session, last week proclaimed, namely, that, inasmuch as Great Britain adheres to the gold standard and forces it upon all the rest of the world, therefore she is to be fought at every opportunity and not arbitrated with. The laboring men of England have no such animosities. Mr. Cremer, M. P., now in this country in the interests of arbitration, comes as the mouthpiece of thousands of English wage-earners who have signed petitions which he will present to Congress.

Municipal Reform

The Citizens' Union of New York has done well in deciding to maintain its organization and to persist in the effort to redeem New York from partisan misrule. During the next four years of Tammany's supremacy the union will find plenty to do in watching legislation at Albany, in compelling the enforcement of law within the city's borders, and in exposing the real character of the men whom Tammany is likely to appoint. The remarkable campaign waged by this body during the past year has not been without its effect upon the country at large, and on every hand there are signs of a determination to fight on similar lines against the rule of vicious and unprincipled spoilsman. Fifty leading Republicans and Democrats of Philadelphia met last week to set on foot a movement which will give Philadelphia in February, 1899, an opportunity to purge itself of the corrupt rule that now is entrenched there.

The Tammany victory in New York was made the text last week of a speech by Lord Salisbury before his Tory followers, in which he attacked the London County Council and proclaimed the Ministry's intention to favor a policy of decentralization in the administration of London's municipal affairs. His declaration has created consternation in his party as it is recognized that an appeal

to the electors will result in the return of Liberals in every London constituency, for the County Council stands for progress and lower water rates and rents, while Lord Salisbury, in taking this position, is simply championing the landlords and the corporations.

Our Relations with Canada

Before Sir Wilfrid Laurier and Hon. Louis Davies returned to Canada last week they and the American public had the satisfaction of knowing that the British, Canadian and American experts who had been in session in Washington comparing their data respecting the present condition of the seal herd in the northern Pacific and the cause for its depletion had come to an agreement, thus removing an obstacle to diplomatic negotiation and giving statesmen invaluable data for their important task. Respecting the result of the conference between the Canadian officials and our own on other matters of dispute there seems to be some difference of opinion, but friends of the Administration claim, as do Premier Laurier and Mr. Davies, that the conference established a firm basis for future operations, each party now knowing the other's position. Our Government is said to have taken this position:

That both nations agree at once to a suspension of all killing of seals during the next season in the Pacific Ocean and the Bering Sea, the *modus* to go into operation on the first of next month.

That representatives of the Governments of the United States and Great Britain, including Canada, be designated to enter with as little delay as possible upon the consideration of all unsettled questions between Canada and the United States with the view to a settlement by treaty, this to include the sealing question and any other matters which either Government may choose to bring forward.

To make the first proposition of immediate value to us Canada must assent speedily, for the sealers, British and American, usually sail for the sealing grounds and waters about Dec. 1. If Canada assents and the British Foreign Office as a matter of form indorses this plan, then there will be no seals killed, either on land or water, during this coming season, but as a result both parties to the compact may reasonably expect suits for compensation for damage done to capital now invested in the business. It is for our interest that an agreement with Canada on this subject should be gained immediately. Canada, realizing this, naturally feels inclined to improve the opportunity to insist upon the settlement of other questions before she gives way to us on the point that just at present we care most about.

The Future of Alaska

Sooner or later it was inevitable that Alaska should demand the attention of our statesmen. But the discovery of gold along the headwaters of the Yukon has hastened the day, and now there are a score of problems that demand immediate solution. Secretary of the Interior Bliss, in his annual report to Congress, recommends

that the public land laws be extended to the district; that additional land offices be created and appropriations made to carry the same into effect; that the granting of rights of way for railroads, telegraph and telephone lines and the construction of roads and trails be specifically authorized; that provision be made for the incorporation of municipalities, providing for the holding of elections, defin-

25 November 1897

THE CONGREGATIONALIST

783

ing qualifications for voting and giving such powers as are used and exercised by municipalities elsewhere; that the legal and political status of the native population, which is in doubt, be defined; that citizenship be extended to the Metlakahtla Indians, who emigrated from British Columbia and, under authority of an act of Congress, now occupy Annette Island; that complete territorial government be authorized and established, and that the representation in Congress be granted.

Important Judicial Decisions

The Supreme Court of Indiana holds that the law of that State which makes it the duty of prosecuting attorneys to sue for and recover, in the name of the State, for the benefit of wives and children, all sums of money lost in gambling by any head of a family, is constitutional. Montana's Supreme Court sustains the constitutionality of the recent Inheritance Tax Law. Wyoming's Supreme Court says that "the educational requirement of the Constitution, which declares that no foreign-born citizen can vote unless able to read the Constitution, means that the Constitution must be read in English."

Human Life Held Cheap

The North Dakota lynching, to which we referred last week, proves to have been unusually reprehensible, inasmuch as an innocent man was killed by the mob. The chief justice of the Supreme Court of the State describes the whole affair exactly when he calls it "a foul crime and a blot on the fair name of the State." The widow of one of the lynched men already has brought suit against the county of Emmons, where the lynching occurred, for \$50,000 damages. This is the surest way of making citizens law-abiding—making them pay for lawlessness. The insecurity of life throughout the land is becoming appalling. Witness the shooting affray in Waco, Tex., last Friday, in which a leading lawyer of the State killed two prominent business men of the city, owing to a feud growing out of scandals in connection with a Baptist educational institution. Only a few days before an editor in Ashland, Miss., was killed by an irate reader of his journal, solely because the latter considered that the editor had not given as lengthy a notice of a forthcoming Baptist meeting as he would have had it been under Methodist auspices.

European Affairs

Lord Salisbury apparently is determined to adhere tenaciously to all rights in West African territory which have been gained by treaties with the natives, and as the Colonial party in France is spurring on the French ministry to assert the more extreme French claims to much of the same territory, there is a possibility at any time of a clash in West Africa that will bring about a high degree of tension in Paris and London. The French during the past week have been much excited by the latest developments in the Dreyfus affair. Dreyfus, formerly captain of the French artillery, was convicted by court martial of selling French military plans to the German Government, and is now serving his sentence in a French penal colony. Prominent French men of affairs, like Gabriel Monod and M. Scheurer-Kestner, join with Dreyfus's relatives in protesting that he is innocent and that his arrest and conviction were simply the result of a conspiracy resulting in part from anti-Semitic hatred. It

is also claimed that the real culprit was Count Walsing Esterhazy, and rumor also asserts that were all the documents in the case published the reputation of Emperor William of Germany might be compromised, and war between Germany and France follow. It can easily be imagined how, with such inflammable material to feed upon, the pulse of the French people has stirred by this scandal.

The Partition of China

Germany, apparently, has made the murder of two missionaries in the province of Shantung the pretext for seizing the port of Kiao-Chau on the coast of China, which she intends to fortify, hold and make the center from which expeditions can be dispatched to seize territory inland as opportunity offers. China asserts that Germany gave no opportunity for a settlement of the case by diplomatic methods, and it certainly would seem as if what would ordinarily be considered an act of war had been committed. If it prove true that Germany has occupied the port with the idea of retaining it, then a new era in the history of China has begun, and we can expect from this time on to see it portioned out among the nations of Europe. The point selected by Germany for seizure is one that does credit to her good judgment, for it is the second best harbor on the coast, it is near Peking and also not far from the probable terminus of Russia's Trans-Siberian Railway, that is, assuming that China really has consented to give Russia an outlet to the coast further south and through Chinese territory.

This move of Germany's would seem to be a counter move to some of Russia's recent successful efforts in thwarting German ambitions in Europe and Turkey, for the events of the past week have demonstrated anew that Russia and Austria have a complete understanding as to the future of the Balkan states and Turkey. The Austrian emperor's speech, in which with unusual frankness he set forth Austria's position, Russia's second note to the Porte insisting upon a payment of Turkey's long overdue indemnity if any of the Greek indemnity fund were to be used in rehabilitating the Turkish navy and Austria's peremptory demand for reparation because of indignities done to an Austrian subject and losses suffered by an Austrian corporation show that Russia and Austria are unwilling that German capital and German military and naval experience should be set at work making Turkey a less easy prey when Russia and Austria see fit to attack her.

There are certain elements in the present situation in the East which are discouraging if not alarming, and developments that may lead to war are not only possible but somewhat probable. Every extension of the area of territory for which the European Powers are to scramble and clutch with claws unsheathed increases the possibility of that dread contest which many believe would be so awful that it would forever end war as a method of settling international differences. If the partition of China really has begun both Great Britain and Japan must be reckoned with as well as Russia, Germany and France, and they have not spoken as yet. An American observer cannot refrain from speculating why it is that this war has not already begun. Lord Salisbury's ex-

cuse for not using the British navy to awe the sultan and put an end to massacres in Armenia and misrule in Crete was that such overt action would involve Europe in general war. But Austria has just brought the sultan to terms, and peace still reigns.

NOTES

The release of the crew of The Competitor, who have lain in Cuban prisons so long, has contributed to still further lessen the tension between this country and Spain. The royal decree proclaiming Cuban autonomy is promised for the 25th. The efforts of Spain to bribe the Cuban insurgent leaders thus far have not been successful.

It is welcome news that the Federal Supreme Court has nearly caught up with its schedule, and that from this time forth litigation before that august tribunal will not be as expensive or as vexatiously delayed as it has been in the past. The relief is due to the establishment of the Circuit Appellate Courts by the Fifty-first Congress.

The conflagration in London on the 19th destroyed warehouses and manufactories, to the number of 150 and the value of \$10,000,000, situated in a crowded area near the general post office. The historic church of St. Giles, Cripplegate, where Cromwell was married and Milton is buried, was much damaged. About 1,500 employees in factories are deprived of work. Melbourne, Australia, has also just suffered a fire loss of \$5,000,000.

The immigration laws of this country forbid the admittance of polygamists. Six Mohammedan Syrians arrived at the port of New York last week, and, admitting under cross-examination that they believed a religion that countenances polygamy and that they also believed in the custom, they were held for further examination and possible deportation to Turkey. The representatives of the sultan in this country intend to make this a test case.

The friends of race track gambling in New Jersey had the audacity last week to appear before the Supreme Court and ask that body to render void in some way the constitutional amendment prohibiting gambling, which was recently indorsed by the voters of the State and made a part of the organic law by a recent proclamation by the governor. They asked for a recount of the ballots. The judges formally and gravely, but none the less effectively, turned them out of court.

The death of Prof. Henry Calderwood, professor of moral philosophy in the University of Edinburgh, is a heavy loss to Scotland and the United Presbyterian Church. Thousands of American students who have studied his hand-book of moral philosophy are deeply indebted to him. He visited this country in 1880 and lectured at Union Theological Seminary.—Judge Thomas L. Nelson of the United States District Court, who died in Worcester, Nov. 20, was one of the ablest of American jurists.

The speech of Count Golouchowsky, the Austro-Hungarian minister of foreign affairs, appealing to Europe to unite to meet and defeat the "crushing competition of the transatlantic nations" is interpreted by some as a forerunner of a joint action by the continental Powers to shut out the products of this country from their markets. Certainly the export record of this country for the past two years indicates that our manufacturers as well as our farmers are finding the foreign no less important than the home market.

Eight whale ships, with three or four hundred men on board, have been frozen in the Arctic Ocean north of Alaska. The United States Government has sent the revenue cutter, The Bear, to their relief and has requested the American Missionary Association to communicate with Rev. W. T. Lopp, its mis-

ary at Cape Prince of Wales, to secure his assistance. The association has authorized Mr. Lopp to give every assistance possible, and he may place his reindeer herd at the disposal of Government officials to aid in the rescue of the whalers.

In Brief

Brooklyn continues to be an interesting city from the theological point of view.

No more football in our State, says the Georgia legislature. No more lynchings, says Governor Atkinson. But the legislature says nothing as yet about that.

The Methodist minister in the town of Tully, N. Y., last week, proved his Christianity and his patriotism by shielding from a mob the brutal man who had assailed the honor of his daughter.

"More gospel and less rum," was the humble request which an African pagan sent to the Archbishop of Canterbury. The extent of that desire in many of our cities is soon to be expressed by the vote for no license.

Mr. and Mrs. Joseph Cook are again in Newton Center for the winter. There is no marked change in Mr. Cook's physical condition. He reads a great deal and has just finished Mrs. Phelps Ward's Story of Jesus Christ.

The Kensington Presbyterian Church, in London's fashionable West End, has called Rev. John Watson of Liverpool. The *British Weekly* thinks that the Kensington Church "presents perhaps the best field in London for a minister with Ian Maclaren's gifts."

Rev. Dr. Alexander McKenzie of Cambridge not only will soon publish a volume of sermons, but later in the season will give a series of lectures at Lowell Institute, Boston, on a theme pertaining to applied Christianity—one that he will be able to discuss in a masterly way.

The Sailor, the subject of this week's article in the series on The Struggle for Character, is as effective a plea for seamen as we have read. Turn to it on page 788, and if it touches you, remember your thousands of brothers who come to the New England coast by sending a gift to the Boston Seaman's Friend Society.

The *Pacific*, encouraged by the success of the *Christian Register* in securing an endowment fund of \$50,000, proposes to appeal to the Congregationalists of the Pacific coast for help to place the paper on a good financial basis. We hope it will succeed. The *Pacific* has much improved under its present editor, and it is the truest economy for the churches to support their religious papers generously, and to demand that they maintain the highest rank.

The venerable Rev. George H. Houghton, rector of the Church of the Transfiguration, New York city, who died last week, achieved a world-wide fame simply because his heart was large enough to have sympathy for a disesteemed set of men and women, namely, actors and actresses. They never forgot his kindness and by their generous gifts made it possible for his church to do much philanthropic work which otherwise would never have been done.

Some very positive opinions have been expressed about the game of football by those who have never seen one played. Therefore we have arranged that one who knows what it is should witness the recent contest between the Harvard and Yale teams at Cambridge and present to our readers description and discussion which will enable them to understand the game, to appreciate its advantages and the objections to it. Read the article be-

fore deciding whether or not college football should be encouraged.

Next Sunday will be observed by many in this and other countries as Temperance Sunday. Get something new. People are tired of the old statistics and arguments. Leave out the comparison between the amounts spent for liquor and bread. Drop the pathetic stories about drunkards and their families. Get some one who has had practical experience to speak—a physician who knows the effects of alcohol on the system; a lawyer who knows what liquor has to do with crime; or a missionary who knows how it breeds poverty.

Those who make up the constituency of the American Board are responsible for the fact that the Prudential Committee has had to send word to the missions that their expenditures for the following year must be, on the average, forty per cent. less than the missionaries deemed necessary; and that the salaries of the missionaries, as last year, must suffer a ten per cent. reduction. In two of the Indian missions where famine prices prevail, in Armenia where the burdens are still exceptionally heavy, and in the East Central Africa mission the salary reduction will only be five per cent.

The commonwealth of Massachusetts, in sending forth the governor's Thanksgiving proclamation to be read in the churches, naturally only sends them to such of the clergy as are pastors of churches. And it will probably continue to do so, notwithstanding the protest of Rev. C. F. Dole in the *Transcript*. Legally speaking, it may be true that all clergymen are "ministers," not "pastors," but the common sense of the people demands that there shall be some differentiation between a clergymen who, let us say, has retired, and is living at his ease in Auburndale, and one who is pulling in the harness of active service for a specific congregation.

By accepting the office of bishop-coadjutor of the diocese of Rhode Island Rev. Dr. William N. McVickar of Philadelphia has made it certain that Bishop Clark is to have a worthy successor, that the Protestant Episcopal Church in Rhode Island will continue to be broader and more tolerant than the church is in some other dioceses—Wisconsin, for instance, and that the House of Bishops will have to reckon with a forceful personality, who may be counted upon to stand for a type of churchmanship best exemplified in this generation by Phillips Brooks, to whom, while he lived, Dr. McVickar stood as Jonah did to David.

Neither *The Evangelist* nor *New York Observer* comment editorially on Professor Shields's departure from the Presbyterian Church under circumstances which certainly are not usual or without significance. Pecciar! *The Interior* makes the charge that there were men in the New Brunswick Presbytery, "pretty high up, who privately expressed indignation at the treatment the professor was receiving, but when it came to going upon record they lacked the courage of their convictions. Those who care to know do know that there was a difference between the signature which the professor gave to the Inn and the signing of a petition to license a saloon—that it was a mistake of judgment not a defect in moral motive."

Rev. E. P. Parker, D. D., of Hartford recently came into possession of an old seal, on which, in intaglio, are graved the clean-cut features of John Wesley, the founder of Methodism. If not once the property of Mr. Wesley, it probably belonged to one of his admirers. The Philadelphia dealer who sold it to Dr. Parker's son was able to furnish a certificate that it was a portrait of "John Wesley," but he did not seem to know John Wesley from John L. Sullivan. You never can tell where such valuable mementos of great men will turn up. *The*

Christian Register last week published a letter from a correspondent in Adelaide, South Australia, telling of his having found in that distant clime a very rare and valuable portrait of Rev. Willard Ellery Channing.

From time to time we receive inquiries concerning the wisdom and the precise method of incorporating church organizations. In view of the general interest in this matter, we expect soon to furnish in one of our quarterly hand-books material prepared by competent experts which cannot fail to be of service to churches contemplating incorporation. We shall be glad to receive inquiries concerning any step in the procedure, so that every possible contingency may be considered by those preparing the hand-book. We shall also be glad to hear from churches which have become incorporated in order that the results of their experiment, whether or not they have been altogether satisfactory, may be at the disposal of their brethren. We trust that there will be numerous responses to these suggestions.

Residents of Boston and vicinity will have several opportunities to hear Dr. Cheyne of Oxford. His course at the Lowell Institute on Jewish Religious Life After the Exile begins Monday, Nov. 29, and will continue for three weeks on Thursdays and Mondays. He will give the same course at Andover on successive Fridays, beginning Dec. 3, lecturing at eleven and at four o'clock each day. In the meantime he will be fulfilling a similar engagement at Brown University. G. P. Putnam's Sons will publish the volume containing his lectures. This is the third course arranged by the American committee for lectures on the history of religions, organized in 1892. Of this committee C. H. Toy is chairman, and other members well known in Congregational circles are Professors Moore and Sanders and Francis Brown, as well as President Schurman of Cornell. Certainly the organization has succeeded in distributing Dr. Cheyne's services over a wide area, inasmuch as he is giving his lectures in no less than nine different centers in the country.

Dr. Berry is experiencing the fate of other popular Britishers who come to these shores. Invitations are multiplying far beyond his ability to accept of them during his brief visit. He spent more than a week in and about New York, being heard at Plymouth Church, Brooklyn, at Union Seminary and elsewhere, and preaching Sunday, Nov. 14, for Dr. Bradford at Montclair. Chicago had the pleasure of hearing him last Sunday. He preached for Dr. Noble in the morning and for Dr. McPherson in the evening. On Monday he addressed a union meeting of the ministers of different denominations, and spoke in the evening at the Congregational Club. He will reach this city not later than Saturday of this week, and will preach for Dr. Thomas in Brookline on Sunday. On Monday he will take part in the laying of the corner stone of the new Congregational House. The ministers of all denominations in Boston and vicinity will also have an opportunity of meeting and hearing him. As the official representative, bearing greetings from the Free Churches of Great Britain, he is to speak on the federation movement of the churches in that country, in which already they are co-operating with valuable results. The joint committee of the various ministers' conferences has chosen Dr. G. C. Lorimer to be chairman of the coming meeting, and the Baptist conference has extended an invitation to the other bodies to meet with it, in Lorimer Hall, Tremont Temple, in joint session at 10 A. M., Nov. 29. All who have thus far had an opportunity of meeting Dr. Berry have been charmed by his simple, friendly manner. He is receiving courteous attention at the hands of the American religious press. His picture appeared last week on the cover page of the *Interior*.

Two Famous Battle-Fields

Historical Reminiscences, by Moccasin



Old Mission House at Brainerd

BY far the most interesting spots trodden by the writer in a Tennessee tour, reported in part last week, were two battle-fields of the War of the Rebellion—Lookout Mountain and Missionary Ridge. The last day of battle was Nov. 25, 1863, thirty-four years before the date



Mission Mills on the Chickamauga

of this paper, but the scenes enacted then on those mountain heights need not be recounted. The reader of war history, as well as the surviving veteran, will recall the falling back of the Union army into Chattanooga after the terrible September battle of Chickamauga; Thomas, the "Rock of Chickamauga," besieged there by the rebel batteries on Lookout and Bragg's army on Missionary Ridge; the coming of Grant, the coming of pontoons, the coming of hard bread (around the "Moccasin Bend" of the Tennessee), the coming of Sherman and Hooker and Howard; the capture of Orchard Knob; the "battle above the clouds"; the decisive battle when Missionary Ridge, seven miles in length, high and steep, was taken by heroic assault, Thomas's divisions in the center marching up that rugged ridge, over one rifle-pit after another, in the face of the artillery above them, until the old flag reached the top and Bragg's army was in retreat down its further side. The late Charles A. Dana, "the eyes of the Government," who stood beside Grant on Orchard Knob and witnessed the whole, reported to Washington that "the storming of the Ridge by our troops was one of the greatest miracles of military history."

I wonder if it is generally known how fully the history of all these battles is preserved on the battle-fields themselves. The immense area of the Chickamauga conflict, a considerable part of Missionary Ridge, as well as Orchard Knob and the scene of Hooker's fight on Lookout Mountain are owned by the Government and converted into beautiful parks, covered with tablets which describe the progress of the battles. In some cases cannon, Union or Confederate, of the same caliber and in the same number as employed in the original fight, are placed in the same position and pointed in the same direction. Massive monuments are erected

by States or military associations in commemoration of special troops, while pyramids of cannon balls show where general officers fell. All these have been so carefully arranged by agreement of officers from both armies themselves in the conflict that the exact and impartial story of the battle in its successive stages will be remembered and understood by future generations, so long as granite and bronze and iron endure.

But there are other matters of history connected with this place of battles which will be forgotten—which are well-nigh forgotten now. They are worthy of a

brief record. This whole region was the home and hunting ground of the Cherokee Indians from time immemorial until a quarter of a century before these battles of 1863. In 1816 our American Board started a mission among them on the banks of the Chickamauga, three miles beyond the summit

was adopted, with laws and judges and taxes. Hundreds of children attended the boarding school, and many, old and young, were added to the church and proved faithful, intelligent adherents of the Christian faith.

Other stations were established in different parts of the nation, ministers, teachers, farmers and mechanics going out to superintend the varied work. The mission became widely known and warmly cherished, especially in New England. The records show lists of unnumbered boxes and barrels made up in our Eastern churches and sent on their long way by water (probably stopping at "Ross's Landing"—Chattanooga), to aid and comfort the people. The names of New England men and women were given to children admitted into the school, who received "a new name" in place of their heathen ones. The visits of Elias Cornelius and Jeremiah Evarts spread the interest, and many of the elder readers of *The Congregationalist* will remember with tender feelings Dr. Cornelius's story of The Little Osage Captive, and Dr. Anderson's Memoir of Catharine Brown, a Christian Indian. Dr. Samuel Worcester, the distinguished pastor of the Tabernacle Church in Salem and the first secretary of the American Board, arrived at Brainerd in 1821, too feeble to go further, there died and was buried—and Brainerd became all the more "hallowed ground."

But the fate of the red men hung over them. The white men coveted their lands—and got them at last. Many went to the Western reservation offered them. Others held to their rights and their home. It is a long, sad story. One of the darkest pictures in it was the seizure and imprisonment of Worcester and Butler, two noble New England missionaries,

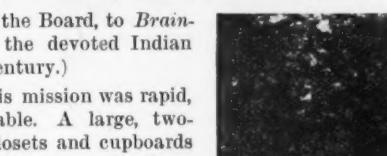
in the Georgia penitentiary for sixteen months, because they dared to stand up for their rights and the rights of the Indians. The story ended when in 1838 General Scott appeared—with Lieutenant Bragg as his aide—to assist in the "emigration" of all that remained of the nation to Arkansas. They cele-

of the ridge which has always since been called Missionary Ridge. (This first name of the station—pronounced, according to the careful accenting in the early reports from the missionaries, *Chick-a-mau-gah'*—was changed two years later, during a visit of Jeremiah Evarts, the distinguished treasurer of the Board, to Brainerd, in memory of the devoted Indian missionary of last century.)

The progress of this mission was rapid, its success remarkable. A large, two-story house—with closets and cupboards and other conveniences, as a Southern general once said, in showing me over it, "just such as they have up in Vermont"—was the center of the village, with schoolhouse, saw and grist mill and other buildings around. Implements of industry were introduced; the men learned to plow, the women to spin, to weave, to knit, to sew. Temperance societies were formed, books were translated into Cherokee, a newspaper was printed, a form of government



Dr. Worcester's Monument at Brainerd



Site of "Lookout Mountain College"



Prayer Meeting Rock, Lookout Mountain

brated the communion once more at Brainerd, and late in the season 16,000 started on their five months' journey

through the wilderness, 4,000 of them perishing on the way. *Was* the story ended? There are some who think it had a sequel in the avenging blood of Chickamauga, in the hurried "emigration" of General Bragg from Missionary Ridge, his pursuit by a part of the Northern army, which, according to Grant's dispatch, "pushed forward to Mission Mills," and in Sherman's march through Georgia!

When I rode from Missionary Ridge to the site of the station the other day—exactly eighty years after Elias Cornelius's first visit—I found little to recall its past history. The name of "Brainerd" had ceased to be known, and even "Mission Mills," which thirty years ago still clung to the place, had given way to "Bird's Mills," after the late owner. The present proprietor of the mill—a mulatto with the same name—pointed out the remains of the mission house, now a low, dilapidated building, occupied by Negroes, and said that a Northern missionary was buried not far away. It was with great difficulty that I found in the almost impenetrable thicket the little monument with its epitaph to the memory of Dr. Worcester. It is a cenotaph now—the body was removed many years since to Harmony Grove in Salem. I was told that not long ago Mr. Vail, the old mission farmer, apparently the last survivor of the mission, was laid near Worcester's monument. Was all that labor in vain? The devoted missionaries followed their people beyond the Mississippi and, despite all the demoralization of the removal and of the war, despite the similar desolation of mission house and graveyard at Park Hill—which I visited a few years ago—the early seed-sowing has fruit in the most civilized, Christianized nation of the Indian Territory. And then—the fruits in heaven!

Another reminiscence of similar kind, though of later date and less importance, may be briefly added. The year after the close of the war Mr. Robert of New York, founder of Robert College, Constantinople, established on the summit of Lookout Mountain a school for white youth of both sexes, believing that in the distracted condition of the South a first-class school, non-sectarian but Christian, would be a useful and promising enterprise. He purchased of the Government the extensive hospital buildings, and of private parties large tracts of land there and on Missionary Ridge, in case a separate institution for girls might be needed. At great expense he fitted the buildings for school use, and under Northern teachers and managers it was carried on for six years—Dr. E. F. Williams, the "Franklin" of *The Congregationalist*, being the efficient principal in starting the enterprise, and Principal Bancroft, now of Andover, his successor. Dr. Theron Baldwin and Professor North of Hamilton College were Mr. Robert's special advisers, Dr. Kirk, Dr. Sears, and many other good men who visited the institution, favored it, while General Howard was much interested in promoting the attendance of children of "loyal refugees."

Slowly but surely the institution grew in favor with all classes, sons of Confederate soldiers—in some cases soldiers themselves—attending with the children of Union men and of "poor whites." A

normal department fitted teachers, from the college class students entered advanced classes in both Northern and Southern colleges; above all, a strong, kindly, molding, Christian influence was extended over the large number who, first and last, were connected with "L. M. E. I." But clouds settled on the school, as often on the mountain top. Southern men appeared and claimed the property, by reason of previous though defective titles, and years of litigation ensued. Mr. Robert grew old and did not care to pursue the legal contest, or to continue under such uncertainty the financial outlay. With great sadness—to all concerned—the school was closed in 1872 and the property sold for the benefit of Robert College.

I visited this deserted site, too. It was difficult even to find the meager rows of stones which alone remained, every other vestige of the ten long buildings, with their two-story verandas, having disappeared. In place of a busy, happy community was silence, solitude, bushes and a few stones. A graduate of the school, a well-known New England minister, wrote me, "Drop a tear, sing a song, lift a prayer for me, at the old rock on the dividing line." This was a great flat rock on the brow of the mountain, which overlooked Missionary Ridge and Chickamauga and made the boundary line between Tennessee and Georgia. There a few were wont to gather on Sunday afternoon in informal Christian fellowship and, before they parted, to kneel about a small boulder and pray together. I found the rock—but it was a resort for foxes! Amid the loneliness and sadness of the spot it was a comfort to think that, though mortar may crumble and institutions disappear, the good influences exerted, the Christian principles taught, have in our land and other lands been turned into character—and that lasts!

In and Around Chicago

Ministers' Meeting

There were two papers last Monday morning, both of unusual interest. The first was written by Dr. Savage, and was a review of the history of the Ministerial Union prior to 1872, out of which the present union grew. Perhaps no other man among us has it in his power to give such a minute account of the early days of Congregationalism in Chicago and the West, as certainly no one else has the ability to make such an account so interesting. Miss Jane Addams of the Hull House told us of a visit she paid Count Tolstoi last summer, and in the briefest possible way stated his theories of life. Miss Addams thinks the count in earnest and thoroughly honest in his interpretations of the Sermon on the Mount, and that his life and teachings cannot fail to bear fruit in other countries than Russia. For herself, she said she could not go as far as the Russian teacher has gone, but she still points to him as the man who follows his conscience, and who, considering his environment and the character of the Greek Church, may be doing that which is best for the Russian people. One could but ask one's self, while listening to her, if it can ever be right to partake of any food or wear any clothing which has not been earned by one's own labor—in fact, if any one has a right to live from the earnings of others, or to enjoy anything which does not come as a legitimate return for one's personal toil? Miss Addams admitted that in our complicated state of civilization it is more difficult to apply Tolstoi's theories than it is in Russia and among the

peasantry there, but seemed to think that in some way the laboring class ought to get more of the good things of life in return for its toil than it is now doing, and that Christian people, anxious to follow the teachings of the Master, ought to be able to discover how this may be done. Miss Addams is always heard with deep interest and respect, for her works are an evidence of the sincerity of her faith and of more than usual wisdom in aiding the poor.

Dr. Gunsaulus

Reports from the pastor of Plymouth Church continue to be encouraging. He is still at Alma, Mich., but hopes, says his surgeon, Dr. Milton Jay, to be back in Chicago in a few weeks. In April he was seized with intermittent fever of a severe type, which settled in his right hip and, causing a muscular contracting, drew the hip up almost to a right angle. This *ankylosis*, as the physicians call it, usually cripples one for life. Its only cure is the radical one of breaking the joint and moving the limb by force till perfect articulation is secured. Severe as the operation is Dr. Gunsaulus instantly decided to submit to it rather than be permanently disabled.

The Baptist Congress

A gathering of more than ordinary importance is the annual meeting of the Baptists to discuss questions of prime interest to their denomination, and not infrequently to other Christians also. The fifteenth meeting of this congress has just been held in the Immanuel Baptist Church, Chicago. Many of the most distinguished ministers and scholars of the denomination read papers, made addresses or spoke during the discussions. The congress is not a delegated body nor does it have any authority. Yet its methods of procedure are rigid. It allows only twenty-five minutes for the reading of a paper and when the limit of the time granted a speaker has arrived he is promptly called down. In this way a crowded program is an advantage rather than a hindrance. Persons feel that they can plan to be present at a certain hour of the day and be sure that they will hear what is to be said on the topic in which they have special interest. The attendance this year was large and the results of the gathering all that had been anticipated.

"Founder's Day" and Dr. Persons

No one could take more interest in the prosperity of an institution than Dr. Persons of Chicago has shown in the prosperity of Mt. Holyoke College. Unwilling himself to be present at the ceremonies appropriate to the day, he has yet been represented by his gifts, and by at least two members of the Alumnae Association of Chicago. To this association he has presented the Pearson Cottage to adopt and care for as their own child, and on behalf of this association two ladies went East to see what this child for which they are to be responsible may yet need at their hands. Dr. Persons, in making the gift, said that he had now so many children of this sort that he could not care for them all. He is confident that the few thousands of dollars still lacking on the endowment will speedily be made up, and that he will soon be able to pay over to the treasurer of the college the remaining amount of his pledge. The Doctor is also greatly delighted with the responses to appeals for Whitman College, and hopes that by the beginning of the year the trustees of that institution will call upon him for fulfilment of his pledge to them. Nothing would be more gratifying to the Doctor than a statement Jan. 1, 1898, from each of the colleges to which he has promised aid, that the conditions on their part had all been met and that they were ready to receive from him the money he had promised.

FRANKLIN.

In gathering facts about missions we are studying the likeness of Christ. They form his multiplied and composite portrait.—Mrs. Gates.

Our New National Game

By Rev. John L. Sewall

Rugby football has established itself in this country, and is becoming in the autumn months what baseball is in summer. It is less than a quarter-century since it came across the sea, but these have been years of marvelous activity in athletics, and the time has sufficed to develop a distinctively national sport, the American Rugby, surpassing the English game in speed and science. The last three years have witnessed a rapid spread of the game in all parts of the South and West, and a phenomenal increase of popular interest. The daily press of Boston alone has given in narrative and illustrations during the last three months material sufficient to fill two volumes of the Encyclopaedia Britannica. A lively discussion has sprung up between the opponents and admirers of the game. What is its attractiveness? Is it a fad soon to vanish or a fixture in the athletic world? What are its dangers, and can they be prevented or diminished? What is its mental and moral influence? Back of all these questions presses the personal one for the fathers and mothers who read these pages—"Shall my son play football?"

There are two points of view from which it is useless to expect impartial and reliable replies—that of the football enthusiast, fascinated and absorbed by the game, and hence blind to its defects; and that of the spectator, ignorant of its real principles, unmindful of the training and condition of the players, and prone to judge it solely by imagining his own feelings if personally exposed to its rough hazards. The true view point is that of one in sympathy with athletic sports in general, unprejudiced by personal participation and ready to record impartially all facts that can be discovered. From such a standpoint this present discussion is offered, based on extensive inquiries concerning the working of the present system at Harvard and Yale during the present season, and a study of the annual contest between these two great rivals.

If we are to judge this sport fairly we ought to take it at its best. With this object in view let us make our way to Soldiers' Field at Cambridge, climb to the seats in the press section of the grand stand, forty-five feet above the ground, and view proceedings with as much judicial calmness as possible. It lacks an hour of the appointed time, but several thousand people are already on the rising tiers of seats, and the highway from Harvard Square to Allston is a mighty river of humanity, its opposing currents meeting and blending at the various entrances to the field. Below and around us the wearers of Yale's blue are gathering; on the opposite side of the huge arena crimson flags are floating in solid array, while on the two end bleachers the two colors are quite impartially mingled. As soon as the assemblage grows to the point of self-consciousness the college cheers begin: first Yale, smaller in numbers but unsurpassable in tireless vim and volume; then the thousands representing the home university, first by sections and

finally in one grand chorus. Now a students' band appears, and the strains of Fair Harvard mingle with songs from the New Haven contingency.

But hark! A mighty roar begins to resound, while from opposite ends the two bands of bareheaded athletes come running upon the "gridiron," as the field of play is appropriately called, with its bars of white at every five yards. Who are these fifty or sixty young men? They are the two "teams" and substitutes. The latter betake themselves to the side lines and their huge blankets, and the twenty-two players begin to run and tumble in a moment's practice, as the keen November wind sweeps down the field almost in a gale. Take one good look at them as they stand in their places waiting for the referee's shrill whistle, while 25,000 people hold their breath in silent suspense. Who are they? The twenty-two finest specimens of strength, skill and endurance picked from about 6,000 of our nation's choicest young men. Most of them for years, and all of them continuously for the last few months, have been in training for this event. They have had the most rigid and vigilant discipline, the best food, the most untiring physical care and the best medical scrutiny that can be given. Barring lingering results of some former lameness, each man is in the finest physical condition to which his superb young nature can be brought by the most skillful and patient training.

One swing of a sturdy foot, and the oval rubber and leather sphere goes twisting and turning through the air. It drops into the hands of a waiting player, who clasps it under his arm and starts at topmost speed down the field toward the enemies' goal, but a sudden interruption ends his course almost before it is begun. An opponent suddenly jumps at him, catching him just above the knees, flings him with the ball still in his grasp violently to the ground, and in a twinkling two, four, seven, yes, ten other players have buried both men beneath a tangled mass of bodies, arms and wildly waving legs. A shriek from an excited female spectator near by—"O, they'll kill that poor man! They must have broken every bone in his body!" Do not worry about him, madam; he is used to this sort of thing; he has simply been "tackled," the ball brought "down" to the ground, and the additional players have "piled on" as a necessary measure to prevent the object of your compassion from wriggling away, regaining his feet and getting the ball nearer the coveted goal.

If you will look again you will see that those bulging garments are made up with heavy paddings, not for ornament but for use, in every fall protecting knee and shoulder and elbow and hip, while that leather helmet does the same service for the head. See! He is up again, as uninjured as you are after working through the jam at a bargain counter, and ready for a hundred more such tumbles. And now what are those players doing? "Lining up," seven in a front row, four others a little to the rear, with their opponents in similar positions. Do you see that

center man leaning with his hand upon the ball, which is set on end between his feet? Watch him and behold the science of this game. Suddenly he rolls the ball back into the outstretched hands of his nearest ally, the "quarter-back"; he instantly passes it to a third man who, while on the run, grasps it and dives headlong into the surging, swaying mass of men as fearlessly as he would plunge into the surf at Nantasket.

The frantic cheers of the collegians answer each other across the field, but a perplexed old gentleman in the next seat exclaims, "And they call that science? It's nothing but a senseless bit of foolhardy bullheadedness!" Not so fast, friend. This confused "scrimmage" is not so methodless as it appears to your untutored gaze. Every detail of that play was thought out, diagramed, discussed, practiced and memorized many days ago by the attacking, and probably by the defending, team. Before the ball moved, a rapidly uttered series of signals told every member of the attacking team its captain's intentions—who was to take the ball, who were to go before him, who at his side, and between what two men of the opposing line they were to break a way for him. No science in that move? No chess player ever pondered more carefully the attack of queen and rook and pawn upon the opposing array, nor executed an attack with more scientific precision. Football is simply living chess, at the speed of a cyclone, instead of a glacier. A Napoleon or a Grant could not more scientifically plan a movement upon his enemy's flank or center than these embryo generals will plan each play during the next two hours. You will most appreciate the open play, with its brilliant run or high kick over the heads of both armies; but the expert in the game feels his pulses bound most tumultuously at some piece of fine strategy, which only his eye can detect.

But here is a man prostrate, motionless. What is the matter? The whistle blows for "time." Water and sponge are brought from the sideline. Do not mourn too soon for the fallen hero. It is possible that the extent of his injury is a lack of breath, which he and some others on his side are anxious to regain in a moment of rest, which can be secured only by this ruse. If any real injury exists, it will be instantly diagnosed by that skillful surgeon at his side. Watch him when he rises; he will go back to his place, perhaps not a whit harmed, perhaps pluckily with a limp amid encouraging cheers, unless the surgeon forbids his further play, or the captain wishes to improve the opportunity to bring in a fresh substitute. But see! as the men again line up there are two men rudely pushing, yes, horrible to behold, actually striking each other; here, surely, is the passionate brutality of which we hear so much in some quarters. Look more closely, and you will see that those quick blows are with the open palm, and their sole object is to draw away the attention of one's opponent from the play that is just to start, or to make him less secure on his feet for the push which in

the next instant is to bowl him over, if possible, to make way for the runner.

But we must leave these embattled hosts in the midst of their conflict—is not its outcome even to the uttermost detail written in the *Chronicles of the Kings of the Gridiron*, and already ancient history?—and try from what we have learned to strike a true balance between the *pros* and the *cons* in the current discussion. What are the objections to this sport? That only a few get its benefits? But these twenty-two men represent, at least, 400 who have been in steady training during the season. Its cost? Great, admittedly, for the management, but slight for the players, while the returns from admissions—\$37,000 at the game on Soldiers' Field—pay all expenses and handsomely aid other departments of college athletics. Its hindrance to study? Here an ounce of fact is worth a ton of supposition. Yale athletes must maintain a higher minimum mark than other students before they are allowed upon a team, and there is no remission of regular routine permitted during the season. The same principle prevails at Harvard and at all other institutions where football is properly supervised. A dull scholar cannot successfully play this, the most brain-compelling game, nor can a player avoid the finest kind of mental stimulus in mastering rules and details of play. It is as true of football players as of other athletes, when compared as a class with non-athletes, that they rank higher in their studies, as the records of the faculty at Harvard, Yale and other colleges demonstrate.

But is not the game brutal? No. It is rough—a distinction as wide as between heroism and cowardice. Brutal men sometimes play football, especially in athletic clubs where no care is used in guarding the character of men admitted to play, and gentlemen sometimes lose their temper—as has been known to occur in the theological combats of Doctors of Divinity—and strike pugilistic blows, but this is not football but its complete perversion, and heavily penalized. There was probably never a football match when feeling ran higher and the teams were more evenly matched and desperate in their play than that of Nov. 13, but there was not a suggestion of bad temper or an ungentlemanly act from beginning to end. This demonstrates that football is not in its essence, and need not be in its practice, brutal or passionate.

"But surely it is very dangerous." This is the final argument of the opponents of this game. What are the facts? Bruises and sprains are frequent; minor fractures and dislocations occasional; permanent injuries almost unknown; two fatal accidents only recorded up to the present, so far as can be found, among college players. What outdoor, active recreation can show a better record? It looks as if such violent falls would produce nervous derangements, but as a matter of record they do not. The percentage of injuries is far less, according to reliable statistics, than among other sports. Accidents will happen here as in all well-regulated families; but careful training and obedience to rules reduce these accidents to a minimum which is hardly comparable with positive benefits received. It should also be remembered that the rules of the game

are being constantly revised to lessen the liability to injuries. The manager of the Yale Association bears this testimony for the present year: "We have had through the season three knees rather severely wrenched. One man was kept in his room four or five days; the others were able to attend to their college duties. One man fractured his collar bone and was kept from playing for ten days, but was not kept from his college duties. Forty-eight hours after the Yale-Harvard game there were no apparent injuries among our men beside soreness and a few bruises. No one of them was kept from his college duties at all." Similar testimony might be produced from other institutions where football is properly played.

The benefits? Beyond dispute the most symmetrical and complete bodily culture and discipline attainable. The game combines all the elements of the old Greek pentathlon, the acme of physical development. What else? Intellectual and moral traits of the highest order. Self-control under the severest provocations—why will critics persist in magnifying one instance where a man loses his temper for a second and ignore the hundreds of cases where the game's discipline is magnificently successful for the hour and for all of life afterward? What else? Strict conformity to honorable principles of true sport; a scorn of meanness. What lesson do our young men need more as they go out into the scrimmage of life, where so many influences urge the winning of success by any means? Strict obedience to discipline, self-denial of luxuries, indifference to pain, genuine courage, both moral and physical, endurance of adversity and clear grit to the end—are these things worth nothing? Truly did Wellington declare: "England's heroes were made and her victories won on the football fields of Rugby and Eton."

Should football be discouraged? Yes, among small boys. It is a game that needs manly maturity both in body and mind. Yes, among players without moral discipline, without proper medical care and without supervision by older and wiser persons. No, if played as by our leading colleges and all who follow their methods; emphatically no, when safeguards of all kinds are continually multiplying, and the positive benefits are being so clearly proved under the close scrutiny of our wisest educators.

She was a discouraged Sunday school teacher. Her class did not flourish to her satisfaction. The fault was not due to lack of preparation, for she spent hours each week over the lesson. To be sure she received respectful attention, but somehow the truths she tried to interpret and enforce did not seem to be getting a grip on the hearts and consciences of her pupils. The other Sunday she came home quite in despair, and though a woman of large intellectual resources and of warm spiritual life she was ready to conclude that she was not designed for a Sunday school teacher. That very evening one of the men in the class, quite independent in his thinking and never particularly responsive before to her appeals, came to her and said that he and his wife were intending to join the church at the next communion. This turned the tide. Here at least was fruit from months of patient effort. To have led one soul to take a

step that marked definite progress in the spiritual life filled her with high hope and new enthusiasm. Toil on, faithful teachers everywhere. You know not how soon you may reach the goal.

The Struggle for Character

VI. THE SAILOR

BY ROLLIN LYNDE HARTT, ANDOVER

Dr. Samuel Johnson, who was both a philosopher and a land-lubber, once wrote with evident seriousness his opinion of going to sea. Says the doctor, "No man will be a sailor who has contrivance enough to get himself into a jail, for being in a ship is being in a jail with the chance of being drowned." Not satisfied with this thorough-going arraignment of the seaman's calling, he adds, "A man in a jail has more room, better food and commonly better company."

Now if all the bad little boys in the world could be indoctrinated into Dr. Johnson's maritime theories, there would doubtless be less nonsense talked and less fully believed about the joys of a seafaring life. Consequently there would be less frequent disappointment and far fewer heartbreaks among the young lads who have chosen to go down to the sea in ships. It is all very romantic in the songs and the story-books; very romantic, too, in the plays and the pictures; but the facts—alas, how dismal! how pitiful! The grim seriousness of the experiment becomes tardily evident when the man who went to sea for adventure and travel and pleasure finds that sailing has unfitted him for any honest pursuit on land, and that he has all but irretrievably committed himself to a career which not only involves continual hardship, but works the inevitable distortion, if not the utter undoing, of character. Though the seaman's peculiar virtues are conspicuously brilliant, his failings are equally startling, and your able seaman is at best very far from the attainments of a well-rounded manhood.

If sailors are bad, it is because they are made bad, and I dare say there are a lot of worthy gentlemen "aboard land" who would as speedily go to ruin if they were stowed down in a fo'c'sle and sent to sea. One trouble with sailors is that they have left home too young, another is that they are bossed all the while they are afloat and not bossed at all when they go ashore, and a third is that they lead an artificial life, with nothing to cultivate self-control or common sense. They are separated from religious influences, they have little or no Sunday rest to remind them of spiritual things, and they are removed from the society of women. Nor is this last observation by any means trivial. The soldier, the buccaneer, the gold digger and the broncho-buster are not more harmed by the lack of feminine influences than is this rollicking lob-lolly boy before the mast. His ocean life is a continual stag party.

So, in the very nature of the case, the toilers of the sea are seriously handicapped in their struggle for character. Note, too, what happens as the stanch old hooker makes port. All the perils of the ocean are left behind, but now poor Jack must face the perils of the land. He is at last restored to his kind, and his kind receive him gladly. Like Mr. Carroll's crocodile, they welcome him with gently

smiling jaws. They have long been awaiting his arrival; and, having seen him afar off, they eagerly come forth to meet him. Hardly has the main truck of his dear "barky" been seen above the horizon when the "mosquito fleet," with its half a dozen dories manned by the vilest scoundrels of the city slums, moves down the harbor. These human jackals know just when the good ship set sail. They know just what wages Jack receives and they can calculate to a dollar the contents of his wallet. What is more, they know Jack's failings well enough to be unerringly sure of their prey. The jolly tar is in high spirits over the conclusion of his voyage; he is delighted to be once more among throngs of men. His pay has come all in a lump to a fellow who never handles coin at sea, and it is not unnatural that such a man should spend money recklessly as a mere outlet for exuberant good feeling. His prolonged isolation from the world makes him gullible and improvident, and when he has "spliced the main brace" with a little "close-reef" he will become yet more so. As he is away from home he is freed from the fetters of social restraint. He may do as he likes because he thinks nobody will know, and this fact, taken with the sudden relaxation of the abstemious routine of ship-life, constitutes an appalling temptation toward debauchery. Jack feels like some spirited wild animal suddenly let out of his cage. And all this the devils in the dory understand perfectly well. Brown bottles are merrily passed from tarry hand to tarry hand, and Jack's feelings grow momentarily more genial, until at last he obligingly consents to go ashore with one of these rascals and to take lodgment in that hideous institution, a sailor boarding house, which means (a) that he will be robbed, or (b) that he will be swindled, or (c) that he will be both robbed and swindled, and (d) that to this cruel end he will be kept drunken. When at last the vampires of the port have got all his hard-earned money and have run him deeply into real or fictitious debt, they will enable him to purchase the privilege of going to sea again by a reluctant sacrifice of his advance wages. The boarding house is not merely a trap for the unwary. It is commonly the only recognized shipping agency. Not to spend freely while in the boarding master's clutches is not to be recommended to captains who come to him for crews.

This is the sort of organized villainy that prevails in nearly every port in the world, and for the poor, outraged seaman there is the same pathetic round of sailing, getting paid off, getting drunk, getting robbed and then shipping again with a forfeit of advance wages. Such an abomination is made possible and actual by the fact that the "boarding master" sells the men, slave-fashion, to the captain, and the captain wants cheap men. The boarding master must impoverish the sailor in order to make him accept the "old man's" terms, which ghastly arrangement grinds poor Jack two ways at once and fattens the "boarding master" on ill-gotten gains. Thus does the dismal science of political economy help to explain the seaman's swift undoing.

Afloat again in a new ship, the wronged sailor finds time to philosophize, not only upon the hardness of his experience in

port, but also upon the hardness of his life at sea. If his "jawing tackle" is taut, he will "growl" about the cook, who, by reason of the doleful messes he concocts, is familiarly known as the "doctor"; or about an unpleasant encounter with innumerable little weevils in the hardtack; or about the unexampled toughness of "salt horse"; or even the unpleasantly monotonous recurrence of "soap and bullion." Matters on deck go wrong and Jack growls about being made to pound a rusty anchor for four hours at a stretch, merely because an uninventive second mate could contrive no other task to keep him busy; or about being sworn at for being a trifle hard of hearing when the wind is blowing great guns; or about being cuffed by an officer for misunderstanding some absurdly ambiguous order. He is used like a beaten dog, and complaint is his normal and continual frame of mind. If he has a grudge against the weather it is chiefly, if not solely, upon the occurrence of what he calls "an Irishman's hurricane, right up and down"—a phenomenon well known to readers of Kipling as a "dead-flat calm." But of the greatest grievance of all Jack seldom speaks—namely, the dangerous character of his calling. Having twice felt the tremor of grounding and once the shock of collision, having watched the bark Marion burn to the water's edge, having seen the well-found ship Lornty turn turtle and go to the bottom and well remembering the sense of blank despair when a lubberly captain officially announced to the ship's company his conviction that we should never again see land—I think I appreciate the awful perils of the deep. And such perils have their influence upon character. They that "do business in great waters" are inevitably hardened by the hardness of their life.

A calamity almost as grievous as those wrought by the perils of the sea or the harpies of the ports results from the galling uncertainty of employment. In hard times an old sea dog finds it extremely difficult to ship, because younger men are always preferred. The crews of coastwise craft are unable to follow their calling more than seven months in the twelve, and the same is true of the vast horde of sailors that man the merchant marine of the Great Lakes. Incapable of anything but improvidence, a sailor is in sore straits when navigation closes. Without money, he must go in search of employment, and, as he knows no trade but sailing, it must be employment at unskilled labor. He hears that he is wanted in the lumber camps, or that, if he can go South, he may possibly find something to do and escape the rigors of winter. But how shall he travel? He will soon learn. He must "beat" his way; he must practice all the devices of the tramp; he must, in short, become an involuntary "Weary Waggles" for the time being. And there are not many men of the sailor's make-up who can afford to discover how easily one may live without working, for here and there among seamen, as among landsmen, is the indolent fellow, who, under the stress of discouragement or as the result of intemperance, will reluctantly adopt the life of the "hobo." Mr. Frank Willard, now famous as "Josiah Flynt," the gifted student of vagrant humanity,

would do well to settle down in some such lake port as Buffalo and observe the evolution of the roadster out of the mariner.

I have said that the sense of danger hardens a seafaring man, but it is also worth noting that it makes him very approachable on his religious side. The French say, "If a man would learn to pray let him go to sea," and that shrewd analyst of character, Geoffrey Chaucer, though he tells us concerning his "shipman" that "of nyce conscience took he no keep," still sends him riding a pious pilgrimage "the holy blisful martir for to see." If Schleiermacher is right in finding the origin of religion in a sense of dependence, one cannot be surprised that sailors are almost universally believers. It is even true that there are consistent Christian lives lived before the mast. The sea has its own silent lessons of God and his might, man and his feebleness, life and its uncertainty. Never have I been more deeply thrilled with religious feeling than once when, in mid-Atlantic, I stood in the steamer's prow at night, watching the great ship reel and heave and pitch, sending her yellow top-lights swinging and flickering across the starless sky, and seeming now and then to bury the low-set red or the green ones in the tumbling waves, while between gusts of wind came the words of a hymn, sung by a crowd of simple steerage folk, "Jesus—Saviour—pilot me!"

So the sailor has his gentler side, and I should do him great wrong if I did not add that he has also his distinguished virtues. At sea he is industrious and temperate, honest and courageous, and his is a courage not unmixed with tenderness. I know of a sea captain who once in a great storm stood weeping before all his men, yet his grief was not over his own peril, but only lest he should lose his ship. Sailors are honest, too, except while "holding a yarn," when, of course, they are not to be taken too seriously. Every old salt has been round the world in a spiral, seen the Flying Dutchman go glimmering by, been blown up by torpedoes, eaten by sharks, drowned once or twice, if not oftener, and occasionally cast upon some remote and dangerous strand, where, after inconceivable hardships, he married the queen of the island. Wherever you find the sailor he is generous and kind, and he certainly means to do right. When he remembers his sins he says, trustfully, "God won't be hard on a poor fellow; for to live hard, work hard, die hard, and go to hell after all, would be hard indeed."

Now and then in my reading I run upon these musical lines by Thomas Buchanan Read:

O happy ship,
To rise and dip
With the blue crystal at your lip!
O happy crew,
My heart with you
Sails and sails and sings anew.

Charming poetry, but as false as it is romantic! And yet, whenever in passing through the city streets I catch a momentary glimpse of the masts and spars of the ships at their wharves, my own fancy is irresistibly kindled, but if my heart goes sailing with the "happy crew" it has no song to sing save the lines from that tenderest evening hymn by Baring-Gould:

Guard the sailors, tossing
On the deep blue sea.

THE HOME

Love's Silences

Not to the lips of friendship rise
Its deepest, holiest sympathies.
That sweeter, subtler tenderness,
Sometimes, the longing heart must guess.
It bides in touch and tone and eye,
The yearning smile, the half-heard sigh.
When faith gropes down to spirit-deeps,
Love its expectant silence keeps.

When by grief's drooping form we stand,
We touch the lips, we press the hand.
No word doth love essay to speak,
For every word is cold and weak.
Only that spiritual sympathy
Can any deep, true comfort be.
Ah! when a soul is in the deeps,
Love its most sacred silence keeps!

How prone upon the empty air
Are we to speak the formal prayer!
But when in agony we raise
Our blind eyes to the Father's face,
When for our dearest in their need
With all our burdened souls we plead,
The prayer from heart to heaven leaps,
And love a holy silence keeps.

Love is so quick to understand
The human glance and tone and hand!
There is a finer, subtler speech
Than any form of words can teach.
True eloquence of joy or woe
Hath been, and ever shall be so.
Yea, if the soul exults or weeps,
Love its deep-answering silence keeps!

—*Harper's Bazar.*

The Bible in Women's Clubs

So wide is the range of topics discussed in women's clubs that the wonder is that so few have thought of the Bible as an appropriate field of study and investigation. The American Institute of Sacred Literature, Hyde Park, Chicago, however, is striving to interest club women in its courses of study, and is freely distributing a pamphlet describing what has already been done in this line in two large clubs. Club meetings need not take on a religious character, nor are discussions of doctrinal questions necessary to the study of the Bible in its historical and literary aspects. The neat little volumes of the Modern Readers' Bible series invest the Old Testament books with a new literary attractiveness. This portion of the Scriptures has been too often sadly neglected by the average student, and we have cause to marvel daily over the vague and inaccurate information concerning Hebrew history which persons otherwise well read possess. In the Memoir of Tennyson, by his son, we read with pride that the poet was wont to declare: "The Bible ought to be read were it only for the sake of the grand old English in which it is written, an education in itself." We hope that many clubs will pursue the American Institute courses, and many individuals will follow the outline of Old Testament readings in our forthcoming Handbook for 1898.

The annual report of the Secretary of Agriculture, just issued, calls attention to the need of thorough training in domestic science for farmers' wives. Nearly half the women of the land are toiling in homes upon our farms, and many of them are rearing the future masters of our great agricultural domain. Some of these women have learned the importance of

proper sanitary conditions within and around the home, and understand how to provide wholesome and nourishing food for their families. The greater number, however, are ignorant of the simplest laws underlying the health and happiness of their homes. How many farmers' wives take proper precautions in regard to drainage and drinking water? How many know the value of fresh air and sunshine as germicides? How many realize the harmfulness of half-baked bread and greasy food? Undoubtedly the farmer's wife, as well as the farmer, needs scientific instruction. In recommending some definite enterprise to this end, Secretary Wilson says that in helping the women the Agricultural Department has a large duty to perform, for whatever will be effective "in securing the better nourishment of the farmer's family and in surrounding them with the attractions and refinements of a well-ordered home will powerfully contribute to the material prosperity of the country."

What Shall Our Daughters Do With Us

BY MARION HARLAND

Unruly American children are not more proverbial than lawless grown-up sons and overbearing daughters of the same nationality. "The well-trained mother" is a pleasant jest to herself and her associates. Only yesterday I saw a pretty girl, fashionably dressed, on her knees before her mother, a pair of rubber overshoes in her hand, which she implored the matron to put on before she ventured out upon the wet pavements.

"I am afraid you are less obedient than the majority of mothers of this generation," smiled another matron, who was listening to the girl's persuasions and the parent's objections. "She ought to have you well in hand by this time."

"It isn't for want of practice that she hasn't," rejoined the other, plaintively. "I have no will of my own any more. She dictates what I shall eat and what I shall drink and wherewithal I shall be clothed. I loathe rubbers, yet you see she is putting them on my feet this blessed minute."

The girl's head was bent over the task, but the back of her neck was stained with the sudden flush overspreading her face. Her throat heaved as in swallowing a hasty retort before she trusted her voice.

"Mamma knows that if I did not love her I should not care how she looks or what she does," she said, in admirable temper. "We are all disposed to be over-careful of precious things."

A common prejudice would seem to be the belief that tyranny lies couchant in the hearts of our offspring, and only awaits opportunity to become rampant. It cannot be denied that there is a show of reason in the accusation in many an otherwise well-regulated family. Illiterate parents, who, with the rapid acquisition of wealth, have given their children the education and social advantages which the money came too late to buy for themselves, are sedulously kept in the background, or, upon rare occasions when they cannot be effaced, are repressed and drilled in the vain hope of making them presentable. The mother who doubles up her negatives and the father whose knife

and shovel receive the same broad treatment at his hands are a mortification even to affectionate and dutiful descendants. The chagrin may be the more grievous for filial love that nothing can stamp out. Our Girl would like to be proud of the mother whose manifold inward graces she honors, and longs to shield the father, whose darling she is, from contemptuous criticism. In the attempt to bend hard wood she grows impatient, and a succession of failures makes her intolerant. What is easy to tractable youth cannot be impracticable to her seniors, she argues. If mamma really loved her and studied her happiness, she would make herself over in some particulars.

Frankly, I admit that there is a germ of reason in Our Girl's expectations, and several germs of justice in her conclusions. Her censor will agree with me also that she is to be pitied. More Christian fortitude goes into the effort to rise superior to the palpable vulgarity of a kinsman than would sustain one under the affliction of that kinsman's death, however dear he may be. We brand as false shame the reluctance of refined men and women to appear abroad with those of their own blood who defy conventionality and tread nice customs into the mire. We despise the smack of Philistinism we recognize in our shrinking from such an ordeal, but it is there, and will not be ignored.

It is not in disparagement to Our Girl that I put this natural weakness forward in enumerating the springs of her efforts to keep mamma abreast of the times. It hurts her to be ashamed of what is so dear and sacred as the mother who bore and brought her up. The thought of degrading her to the position of an upper servant in the home is inexpressibly hideous. The strong young arms of her love are thrown about her to screen her deficiencies and, if possible, to bring her up to the level of her children and her children's associates. It is not unreasonable that she should expect her mother's co-operation when the end she has in view is that the dear woman should do justice to herself, and warrant to other judges her boys' and girls' reverential devotion to her.

There is a fine strain of pure selflessness in Our Girl's maneuvers to induce her mother to dress becomingly and to resist the inclination to become a confirmed stay-at-home instead of keeping up associations that will brace and freshen her mental forces. She protests with tender vehemence against the cant of "growing old and ugly and useless," into which the wisest of us are prone to lapse from the force of example, and watches over her mother's health with what looks like officious solicitude. If chided for fussiness, her defense is the sweetest thing conceivable: "You see she has been so used to taking care of us that she has got out of the habit of thinking of her own health and comfort."

The average mother is often rebellious under what she considers an impertinent curtailment of her liberty of action. Having brought up a family of children without the advice of her juniors, she might surely be trusted to mind her own manners and health for the rest of her days. Things have come to a pretty pass if she is, at her age, to be schooled and lectured by these chits of girls. In her honest heat

she loses sight of the truth that she is the less able to look after herself because she has forgotten, for a score of years, personal interests in devotion to those whose help she now scorns.

Our Girl has put the case fairly. Ways of eating and drinking, phrases and pronunciations—even of thinking—have altered since mamma used to be consulted by *her* mother in the plenishing of the house and the serving of tables. While she has been steering the household raft through the rapids of measles, whooping-cough and chicken-pox, and down the calmer currents of Sunday clothes and daily behavior, people have ceased to courtesy and to say "yes, ma'am" and "no, sir." Meats and vegetables are no longer crowded together upon the table, and the noon meal is luncheon, not dinner. Bread and butter plates and finger bowls and after-dinner coffee cups, and oyster forks and ice cream forks and asparagus tongs have come in, and mountainous roasts have gone out—to be carved in the butler's pantry. Sketchy tea and scones are served to afternoon visitors instead of ceremonious cake and wine. Pictures are hung on a level with people's eyes; "sets" of furniture disperse themselves chiefly in hotel parlors and steam-boat saloons; formal "regrets" have been superseded by brusque visiting cards; betrothals are ostentatiously announced, instead of leaking out timidly after the wedding day is set.

All these innovations, and more than she dreams of besides, are as well known to her boys and girls as the now obsolete ways of "doing" were to her at their age. Unless she be a society woman her daughter must be her adviser and coach in minor points of modern etiquette. Her son will not take the trouble to do it.

"The mater is perfect as she is—a quaint unique," he says, with eyes full of love and laughter, and with a hug and a kiss that cost him nothing, and are as wine of Cyprus to her foolishly fond heart, he is off to the club where things are up to date, or to call upon a belle whose impossible mother never "shows up." His sisters are, to his way of thinking, fussy and critical above what is written or reasonable. "Why can't they let the dear old soul have her way? She will live the longer for it, and she is too old and stiff to be taught new figures." The mother who accepts his reasoning—or lack of reasoning—dwarfs her whole nature.

If anything could extenuate the contemptuous patronage with which some young people regard the authors of their being it is the stubborn conservatism that persuades the woman of fifty that she can, or will, learn nothing from those whom she has been pushing to the front for twenty-odd years for the express purpose of making them wide-awake and progressive. If they can tell her, who has been a semi-recluse through all these years, nothing which she does not know already, her efforts and their time have been thrown away.

There is a perverse vanity of mature age so much less excusable than the frank conceit of youth that my heart inclines wistfully toward the girl whose fond desire to retain her mother as her intimate and confidante during the remaining section of the parent's earthly pilgrimage urges her occasionally beyond the bounds

of just taste and expediency. Let her simple plea speak for her with her critics: "We are all disposed to be overcautious of precious things."

The Speaker and Her Audience

BY MARGARET E. SANGSTER

Time has been that the personal, possessive, feminine pronoun in this title, except among our serene friends, the Quakers, might have excited remark. But women have gracefully assumed the one more responsibility laid upon them, and are as much at home on the platform as in the drawing-room, as little disturbed at the idea of reading a paper or giving a speech as, we may infer, their sons and brothers have always been.

I can remember a day when the hushed seclusion of the little prayer meeting in the parlor, with a few familiar acquaintances as the only listeners, was trying to the ordinary woman, and I recall the counsel given to me by a friend on the first occasion when I ever officiated as leader at such a quiet gathering: "Whatever you do read loud enough to be heard, don't be agitated and, above all things, don't break down and cry!" I cannot fancy similar advice as being necessary now to any one, however modest and self-deprecating.

The audience is a factor in the speaker's success, or the reverse, which ought always to be counted on. Made up as it is of individuals, each of whom is a separate entity, the audience as a whole does not at once appreciate the rôle it has to play; but when you consider that every member of it, in chair or pew, subtly acts on every other, so that it forms to the speaker a composite with which she deals, which is responsive, sympathetic, cordial and kind, or cold and hard to move, as may be, you can understand that the party of the second part means a great deal to the party of the first part.

If an audience wishes to secure the best it can from its speaker, it will greet her with a pleased anticipation in its look before she begins. Perhaps there will be, that which is always delightful and to some degree flattering, a little inaudible, scarcely tangible, flutter of expectancy when she is announced—a thing as faint and as evanescent as the flicker of a passing sunbeam over the waters of a summer brook. Thus welcomed, the audience may reasonably demand that their speaker shall be at ease and entertaining.

She, it may be assumed, has her theme well in hand; she has made conscientious preparation for the hour; she intends to spread before these friends wares worthy their examination and inspection. Their interested and attentive faces will be her inspiration, and if they will accord to her the same intelligent listening which each would give if the talk were a personal one, the speaker will proceed without embarrassment and with a fluency comfortable alike to herself and her auditors.

She will find that she does not quite keep to the beaten track she had planned, if she is addressing a well-bred and thoroughly charming set of people. They will awaken her mind to quicker and more intense activity; she will find images and epigrams thronging on her, which she did not expect; stories will spring to memory. She will kindle into a glow of pleasure-

ant thought and agreeable expressions. Where she might have been tolerably successful only she becomes brilliantly eloquent, and the audience before her is the cause; they have so stimulated, quickened and ennobled her that she has ceased to be commonplace in their presence.

Two or three distressing adjuncts will make any speaker's effort ineffective. One is the absence of the proper audience. To speak to empty benches, or to send one's voice and thoughts across a scattered congregation, here a little group, there a solitary man, again a woman wrapped in pathetic loneliness, would tax the powers of an angel. An audience should be massed. There should be no desert space, no wilderness of grim and silent empty seats over which the word must go before it finds its auditor. The carrier dove may wing its way across a great sweep of land or sea and take its message home, and in this the printed word is like the carrier dove. But the spoken word is the thrush singing in the grove under which you walk, the robin in your orchard trees; it needs you close at hand to hear it.

Another adjunct which makes an end of magnetism between the audience and the speaker is the man with a watch, which, furtively or openly, he consults in the speaker's very face. I suppose people in congregations feel somehow impersonal. It does not occur to them that the minister in the pulpit or the lecturer on the platform sees them fidgeting about, snapping watches (almost hears the tiny click, in fact), reads in the act and the attitude that they are bored, or indifferent or tired to the verge of endurance. They would never in the courtesy of drawing-room intercourse venture on such impoliteness, but in an audience they regard themselves as privileged to be rude!

Yet, having said all this about the listeners, one comes back to the speaker herself, with the feeling that, in a way, she must infuse the right spirit into those who have paid her the compliment of being present at her call. She must have her topic thoroughly in hand, she must be interesting because personally interested, she must not be perfunctory, and she must be absolutely sure that she can be heard. Distinct enunciation, an agreeable manner, something worth saying, and a sincere respect for the occasion are necessities of the successful speaker.

Towse's Victory

BY ELLEN M. HURLI

Where was Tommy? Something must be the matter with the boy, for whenever before had he neglected to come to his favorite dinner! Mother Prentice's clear voice rang out over field and wood: "Tommy, Tom-my!" but no Tommy appeared.

Instead, a fine collie, Tommy's special friend and playfellow, arose from his nap, shook himself and gazed inquiringly out over the broad expanse of meadow, expecting to hear the well-known voice of his young master, but there was no response; and he had hardly received the gentle command, "Go find him, Towse," before he was off at a bound, searching all the favorite nooks and corners in which Tommy usually delighted.

After a time he finally discovered at the foot of Long Meadow a little figure,

stretched out at full length and completely hidden in the tall grass. Towse pricked up his ears, and giving one great leap landed on top the prostrate form, showing his delight in a series of joyful barks.

"Hello! What are you about there?" was Tommy's startled exclamation.

Then, recognizing his faithful playmate, the boy jumped up and gave him an angry push, saying, "What do you come bothering around me for! Just like you. Don't you know any better than always to go where you are not wanted! Home with you now, I don't want you."

The dog was so amazed at this unusual outburst that he remained stationary, gazing at his master with astonishment. "What was the matter with Tommy? Was that his loving friend who had spoken so sharply to him? There must be some mistake; he would try again." Then Towse playfully took hold of a little bare foot which peeped out of the grass before him, and gave a gentle push, which said: "Time to go home. Mother is waiting dinner for you."

This time Tommy, who had fallen back in the grass and covered his face, once more arose and gave the dog a vigorous kick, which landed him some distance away.

"Now, then, Towse, p'raps you think I don't mean what I say, but I tell you I do, and I don't want you here."

It did hurt Tommy a bit to be so rude to his playmate, but the truth is he was under the influence of a wicked spirit just then, and was hardly responsible for his actions.

Instead of obeying and trotting off home, the dog, now thoroughly convinced that something was decidedly wrong, crept slowly back to his master, and sat looking at him with great, mournful eyes. The boy, peeping through his fingers, met the tender, reproachful look, and quickly covered his eyes again. Then another glance, with the same result. Finally he could endure it no longer and burst forth, indignantly: "I don't see what I have done. You can't give a feller a minute's peace, sitting there looking at me solemn as an owl." A gentle wag of the tail and a sympathetic nod from Towse. "S'pose you think I'm awful bad"; after a pause, "the worst boy in the place."

Another silence, in which conscience was at work in the heart of the little boy, while Towse heaved a gentle sigh.

Then Tommy sat up and faced the dog boldly, holding up a large jack-knife: "Now, you, Towse, look at this knife. Isn't it fine?"

Towse looked at the knife and then at the boy, but did not appear very enthusiastic in his appreciation. He gave, however, two short barks, which might have meant anything, and resumed his steady gaze.

"I don't see what you look at me so for, Towse; p'raps you think I stole that knife"—with a defiant air—"if you do, I'll"—and a little hand was held up threateningly, but the dog continued to gaze mournfully and lovingly at the boy until it was quite unbearable.

"There," cried Tommy, throwing down the knife at the feet of the dog—"if you must know—I found that knife in the road this morning. It's Joe Thompson's knife—he must have lost it out of his

pocket. It's a fine knife, and I wanted to keep it myself, but I won't. I will carry it straight to Joe."

The struggle over, he threw his arms around the dog's neck and sobbed, while his faithful friend tenderly licked his face and tried to comfort him in his own way.

It was but a short step to Joe's home to return the knife, while Towse led the way barking and frolicking in an ecstasy of delight. In the midst of Tommy's confession a soft step upon the grass behind them had not been noticed by the two excited friends, and it presently departed as silently as it came. So it was that when a hungry but happy little boy ran home for his late dinner he was met by a wise and tender mother, who was prepared, without asking questions, to welcome her child lovingly.

"Give Towse a grand dinner today, mother dear," said Tommy, "for he deserves it." Mother smiled as she heaped the plates with good things, to which both Tommy and Towse did full justice.

That night, as Tommy knelt by his mother's side, he added to his usual prayer: "Dear Lord, Towse helped me to be good today, bless Towse, and find a nice place for him in heaven when he dies; and, dear Lord, bless Tommy, and make him a good boy—good as Towse—Amen."

Wanted, a Map

Another map, an please you, sir!
For why, we cannot understand,
In all your great geography
There is no map of Fairyland.

Another map, an please you, sir!
And, afterward, describe in full
How Fairyland is famed for pearls,
And fleeces made from golden wool,

And prancing, gold-shod, milk-white steeds,
With bridles set with jewel-eyes;
Tell how the Fairy rivers run,
And where the Fairy mountains rise;

And of the Fairy-folk, their ways
And customs—if it please you, sir;
Then, of the journey there, how long
For any speedy traveler.

Another map, an please you, sir!
And would you kindly not delay;
Sister and I would dearly like
To learn our lesson there today!

—Mary E. Wilkins.

A Kitten as a Doll

A little girl eleven years old recently traveled all the way from Wichita, Kan., to Rochester, N. Y., with no companion but her kitten. She was allowed to have the pet in her lap, although it is against the rules of railroad companies to allow animals in the passenger coach. Perhaps this may have been due partially to the fact that the kitten was dressed "like folks" in clothes. The cat was as handsomely attired as a favorite doll and infinitely more amusing. Her dress did not seem a novelty to her, and the little waist, with bishop sleeves and lace at the ankles or, more properly, wrists, was dainty, while a handsome lace baby cap completed the fetching toilet. The child said she did not care for dolls, because they weren't alive and kitty could play with her. Besides kitty did not object to being dressed and undressed, so she had all the pleasures of playing doll with a live dolly.—*Chicago Tribune*.

Closet and Altar

Pray, till prayer makes you forget your own wish and leave it or merge it into the will of God.

With sincere Christians prayer is continual, because we continually sin; gratitude is perpetual, because every day, every moment we receive fresh mercies from God besides the old mercies, which are numberless. Praise is also perpetual, because we perpetually see the glory of our God's works in ourselves and in the world, especially the glory of his infinite love to us.—*John I. Sergieff*.

O thou not made with hands,
Nor throned above the skies,
Nor walled with shining walls,
Nor framed with stones of price,
More bright than gold or gem,
God's own Jerusalem!

Thou art where'er the proud
In humbleness melts down;
Where self itself yields up;
Where martyrs win their crown;
Where faithful souls possess
Themselves in perfect peace.

Where in life's common ways
With cheerful feet we go;
When in his steps we tread
Who trod the way of woe;
Where he is in the heart,
City of God! thou art.

—F. T. Palgrave.

I have been thinking much lately of the Lord's loving-kindness in giving us so many wayside enjoyments and so much present reward in all our work for him. In spite of dark life enigmas and real and heavy trials and often keen inner conflict, not to mention daily burdens of weariness or anxiety or worry, we can set to our seal that his ways are ways of pleasantness. For over and above the great gifts, the blessed hope set before us and the quiet peace with God through our Lord Jesus Christ, what numbers of bits and drops of pleasure and delight one gets which simply would not exist for us if we were not his children!—*F. R. Havergal*.

O God, whose gift is faith and hope through Jesus Christ our Lord, we bless thee also for the loving-kindness which has brought us comfort all along the way. The warmth of human affection is kindled at thy fire of love. The joy of communion with our friends reflects thy presence with us and thy understanding of our thoughts. Thine are these changing skies, this earth that ripens corn for bread and flowers for beauty, these walls that shelter us from cold and storm, these hopes that cheer. Thou hast sustained us in the sorrows of our earthly state, consoled us for our losses, wiped away our tears. In every day's renewal of our life with thee, in countless gifts, unrecognized, which join to make our hearts content, in all the kindly affections of our human fellowship, we look to thee with grateful hearts. Enlarge our souls that those who love us may have more to love. Quicken our consciences that we may desire more of the beauty of thy holiness. Endow us with strength and wisdom that we may serve our generation before we fall asleep. And abide thou with us in purity and power forevermore, through Jesus Christ our Lord. Amen.

Mothers and Council

We desire to make this department an open parliament, wherein parents shall ask questions, give and receive practical suggestions and compare notes in regard to home matters. It is our aim also to publish in these columns helpful articles on child training from experienced mothers, fathers and teachers. In order to do this we must have the co-operation of our readers. They can help us by sending in voluntary contributions, either in the form of questions or descriptions of methods which have been successfully tried in their own families. Simplicity and practical common sense, rather than skilled literary expression, are what we seek in such communications. Again, parents can contribute greatly to the usefulness of this department by letting the editor know what subjects they would like to see discussed in it. And to this end we herewith ask every mother who reads these columns to send a postal card directed to the Home Editor of *The Congregationalist* answering as fully as may be the question, What is your most perplexing problem? Is it a question of health or morals, the way to make both ends meet or how to govern a wayward child, or does it have to do with domestic service? Which of the many household worries claims the most thought and patience? On which perplexity would you like to have the light of other women's knowledge and experience? Even the busiest mother can find time to write a postal card. May we not hope for a hearty response to this simple request?

"THE OTHER GIRLS" AGAIN

In regard to the rule of the other girls and boys over our children, it seems to me usually just as strong as the rule of other people is over us. If little folks hear their elders talk about what their neighbors have and wear and do, if they see them patterning their clothes, furnishing their houses and spending their holidays in accordance with other people's ideas, they will naturally do the same. If, when the children return from a visit, they are asked what their friends wore and what they had to eat, and they see an effort made to have things in just about the same style when the visit is returned, they can't be blamed for drawing their own inferences. If they live in a home where other people's doings are seldom discussed, because there are always more interesting things to talk about, if they see their parents buying such things as they think suitable and beautiful, without regard to what others are buying, they are not likely to ask for new things simply because theirs are not just like those of their playmates.

When talking about this matter with a friend, a few days ago, she said to me: "So far my children have never asked to have things like those of their playmates. Very likely they'll change as they grow older, for I know that boys and girls in their teens are usually pretty fussy, but at present their minds are occupied with other things. Of course they sometimes tell me of games or books which they would like to have and which they have seen at their neighbors', but they don't want them simply because the others have them, but for the attractiveness of the things themselves."

I couldn't help thinking that this might be a mother's prejudiced view, so, happening to know that the children had been to a party the day before, I took occasion to ask the twelve-year-old daughter what Clara, her most intimate friend, had worn. She stopped a

minute to think, and then replied: "Why, I never thought to notice." I then asked her and her brother several similar questions, but without gaining much information, though they could talk fast enough about other things. At length the boy said: "You see, we're always having so much fun that we can't stop to think about such things. Whenever I have a party I always ask everybody to wear their everyday clothes. It's lots nicer, I think."

Having heard a great deal about the lack of naturalness on the part of children of the present day, I was delighted with this reply, and, continuing my investigations, I found that there was at least one family whose members were very little troubled by the rule of other people. Nor are they in the least peculiar. There is nothing about their dress, their house or manner of life conspicuously different from what you will observe elsewhere, and yet you can't help feeling an individuality about the household. It is not patterned after any other, but the personal taste of the members is indulged with charming results.

The children are taught that some regard to dress is necessary, but that it is not a matter of the first importance. The mother makes a point of having their new clothes made in style, but she never gets pronounced and striking garments, which will look old-fashioned in a few weeks, and thus she avoids the necessity for continual "making over" or buying new, and, what is still more important, her mind is not constantly burdened with the matter, and the children seldom hear anything said about it. Would that there were more such families! M. C. R.

FROM THE MAID'S STANDPOINT

Mrs. Burrell's story, *A Difference of Opinion*, dealing with a housekeeper's tribulations in the matter of domestic service, has called forth various comments from our readers. One correspondent reports a conversation with an intelligent maid who reads *The Congregationalist*. We have space for but a part of this woman's plea. She says:

One can form no idea of the intolerable loneliness of an American servant girl's life, especially if she is a stranger in the place. She is shut in the house from morning till night with no one to speak to or to speak to her except in short, curt orders or fault-finding, which she must not resent in word or tone, however unjust it may be. If she has any time to sit down she must sit by herself in a dismal kitchen in a hard, uncomfortable chair (I have never found a kitchen yet that held a rocker) and hear the sounds of happy home life from the other rooms. She must see girls no younger than herself cared for in every way and loved, must contrast her lot with their happy, care-free girlhood, and she is not human if she can see it all without bitter tears of loneliness and longing for a bit of home life for herself. There is none of this in shop life.

She may go out? But how much better off is she? I knew one who went to church every Sunday, morning and evening, and to the midweek prayer meeting seven months, scarcely missing a meeting. In that time three members of a family where she once worked just greeted her occasionally, and the deacon of whom she hired her seat spoke when she paid the rent of it. Aside from that no one at church spoke to her in all those months. She had not a companion in all the city except for a few weeks—one girl who tried to make her as bad as she herself was. Do you wonder I say a servant has no home in the house of the average mistress? No, nor in God's house either. She is made to feel by all but a very few that she is an outcast—unconsciously, it may be, but it is so none the less.

If one is in her own home and does her housework she is respected and treated as an equal by others. Her visitors sit at the table with her and never once think it a disgrace. Will you tell me why, if the same woman were obliged to do the same work for pay in another woman's home, she should be thought unfit to associate in any way with the family or the neighbors or the church? If the work is not degrading for the first, why is it for the other? Why should not a neat, tidy American servant be treated so far as possible as a member of the family?

Why could not Mrs. Haven have written Miss Ripley something like this, "My friend needs, and is willing to pay for, the help you can render her. She is not willing to leave her children in the care of one with whom she herself could not associate, and you will be considered members of the family. You will be introduced to friends and callers, and we both hope you will soon feel at home in her house and have a pleasant circle of acquaintances?"

FAVORITES IN A MOTHER'S CLUB

In the issue of Oct. 14 a correspondent asked for helpful books for young mothers. Our mothers' club has enjoyed *How John and I Brought Up the Child*, *Bits of Talk About Home Matters* by H. H., *Hints on Child Training* by Trumbull, and *Elizabeth Harrison's A Study of Child Nature from a Kindergarten Standpoint*. We have taken besides the two magazines *Babyhood* and *Trained Motherhood* (price \$1.00, published at 150 Nassau Street, New York). The latter is invaluable. If several mothers take these together the expense is small. A. Y. M.

"TRY-PATIENCE" TIME

Most mothers of active, restless girls from six to ten years find the time spent in combing hair a trying one. A little experience of mine may be helpful.

My little girl has thick, curly hair, which needs to be put into heavy curls for school wear. I suppose it might be cut short, but I think too much clipping takes away the softness and coarsens the hair, as we know it does with the hair of our boys, which for them is not so objectionable. Snarls of hair bring forth tears, and it needs patience both on the part of mother and child. Of late we have adopted a new plan, which works well.

This time is given to learning poems—real poems—not baby rhymes, but memory gems. As such are much desired in school, it serves a threefold purpose—takes up the child's attention, prepares a poem for school recitation and gives something of real value, a thing of beauty that will be a joy forever. I might say there was a fourth good effect. If it be one of my old favorites it refreshes my memory with an old friend; if a new, it comes with fresh joy and often with healing upon its wing, an inspiration and blessing for the new day. On Sunday we review the Sunday school lesson, and this helps both child and mother, the latter being a teacher of little ones in Sunday school. A. H. R.

There is no good common sense in the idea that a house cannot contain lovely things if there are children in it. Every one believes that artistic surroundings are an education to children. If, then, they are allowed wantonly to pull and tear and deface, they destroy one of the means of their education, though unwittingly. It is the parents who are to blame. Whoever lets a child have his own way about injuring or destroying the ornaments of his home is doing him as senseless an injury as if, sending him to school, one should allow him to destroy his text-books on the way unpunished. A. W. M.

The Conversation Corner

TWO years ago this Thanksgiving Day, the Corner contained a strange and happy sequel to the story of Pomiuk (pronounced *Po-mi-ook*), which we had learned, two years before that, in the "Eskimo Village" of the World's Fair in Chicago. He had suffered a serious injury of the thigh there, which kept him a sufferer in his rude little bunk in Koopah's cabin and from which he had by no means recovered when the "two heathen families" of Eskimo were sent away to the west shore of Newfoundland, so as to be ready for the opening of navigation in the early summer of 1894. Twice I was able to communicate with him, through the postmaster and magistrate of the settlement, before the company sailed away down the Straits and along the Atlantic coast to their distant home. As that was far beyond the reach of mails or route of fishermen, it seemed most unlikely that any news of the little waif would ever come to us again. In the spring of 1895, however, I tried a letter, sent through the Hudson's Bay Company, to their post at Nachvak, Pomiuk's former home.

The answer to that letter—printed on

Thanks giving Day, 1895—was from Dr. Grenfell, the Deep Sea missionary (so well known to us now, although an entire stranger to us then), who was moved that summer to go in his mission ship far beyond his previous

trips, groping his way up Nachvak Inlet. There he found our poor little cripple, lying on the ground in his reindeer skin *tupik*, without care, his privations and misery soon to end in death. The kind surgeon took him away to the post, operated upon him, and carried him away southward on the *Sir Donald* to his shore hospital. The Hudson's Bay agent turned over to him our Corner letter, translating it to Pomiuk, and so assuring us of our answer.

You know the result. The Corner appeal on that Thanksgiving Day—"He belongs to us; let us take care of him"—found prompt and hearty response, and the gifts of Cornerers, near and far, have kept him since under the loving and skillful care of surgeons and "Sisters" in the shore hospital, from which we have regularly heard through our friend, Dr. Grenfell, and, this year, by his own letters. He had learned to read and write, and had not only become in the reality of his own simple faith a Christian boy, but after the Moravian form had been given a new name—*Gabriel*. His health had greatly improved, and it seemed that years of comfort might be before him in that wild but happy island home.

I know you will sympathize then with my surprise and grief when, in the South, I received the letters from the missionaries in the North, saying that our dear boy had suddenly passed beyond their and

our care. The warm interest taken in him by thousands of our readers, young and old, throughout the land, is sufficient reason for this brief repetition of his story and for this letter about his death.

BATTLE HARBOR HOSPITAL, LABRADOR.

Dear Mr. Martin: I am sorry I must be the conveyor of sad news to you. Gabriel passed away from our midst on Sept. 29 at 9 P. M. The shock was one hardly to be realized. On the Friday previous he was out on the veranda, running his fingers over an autoharp, a present from a Moravian missionary, which had just arrived. Little did we think that in a few days his harp would be of richer tone and the chords of unbroken melody! He complained of headache when he came in on Friday. I thought it might, perhaps, have been the jolting of the gun which I held for him to fire when the steam launch came into the harbor, with Dr. Willway on board. (He was so excited when he had the opportunity of firing a gun or a Winchester, and the accuracy of his aim was remarkable.) The same night he developed a little fever, not unusual for his hip disease, but after treatment felt much better, though not entirely well. On Sunday he had a visit from Mr. and Mrs. Ford and their boys from Nachvak, his former home, and, although his head was aching, seemed delighted to see them again and make inquiries about his mother. For the next two days he had the usual aching of muscles and limbs in

hospital in the winter all children come here. Tommy and I go down in kitchen and learn with them. Thank you for your picture but I want to see your face. Auksheenai to little boy and you Mr. Martin. from

Gabriel Pomiuk

The writing desk, the painting apparatus (sent by an Exeter Corner boy), and the electric "magic box," you remember, were taken to Labrador by the young man (from Boston University) who spent the summer on the coast in Deep Sea Mission-work. (See Corner, May 20.) He has just now returned, bringing a little model of a komatik (dog-sledge) which Pomiuk whittled with his knife out of bits of wood. An engraving of it has been made for you, showing the rackets and hunter's gun lashed on the sledge. (You can see the original in the Corner Cabinet.) Dear boy! how much of love as well as of skill the little cripple's hands put into this last token of his affection! Mr. J. describes the boy in his hospital home; how eagerly he listened to the account of Corner headquarters, even to Kitty Clover; how merrily he played on the hospital platform, sometimes not waiting to get on his crutches, but hopping rapidly along on his hands and knees after the ball. He says Pomiuk possessed a certain gentle grace and refinement, as well as constant kindness and good cheer. And yet this was the boy who a little

over two years ago was eating raw walrus and utterly ignorant of all good things. The change is the fruit of Christian faith and Christian training.

The story is sad, but it has a bright side. It was certainly the Good Shepherd who,

Away on the mountains wild and bare,
sought his little lost sheep, who found him—

Sick and helpless, and ready to die.

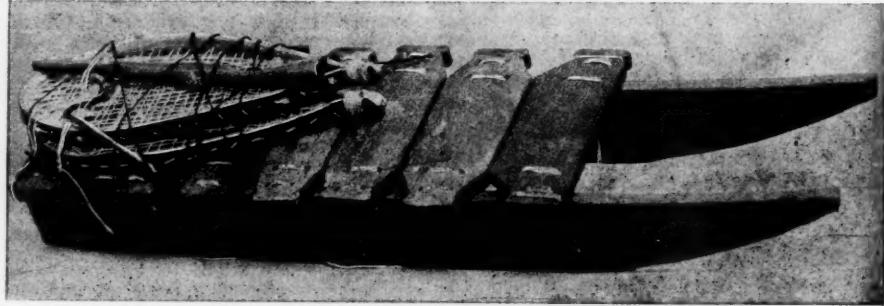
Is not the rest true too? Has he not carried him on his shoulders, rejoicing, to the heavenly fold? Gabriel's favorite hymn, which he loved to sing in his own tongue (and which Mr. J. says he sang one Sunday evening, together with "Jesus, lover of my soul!"), is fulfilled now:

*Takpané! Takpané!
Merngotowikanglak—*

*Up in heaven! up in heaven!
There will be no sorrow there,
There will be no parting there.
Up in heaven! up in heaven!
We shall all be happy there
Forevermore.*

Are we not all glad and grateful for our little part in helping to make that life happy and useful? The "Corner Cot" is still there in the island hospital. Shall I write to the missionaries to keep our name over the cot—unless we substitute "Gabriel Pomiuk Memorial Cot"—and keep Tommy, Gabriel's paralytic friend, in it?

Mr. Martin



influenza, which has been through the settlement and hospital. On Wednesday morning he developed meningitis and became unconscious, fits occurring frequently until he passed quietly and peacefully home. Mrs. Aspland [formerly "Sister Cawardine"] and myself were with him constantly. He left no messages, because of his unconsciousness, but on Sunday night, when I took prayers in the ward, he asked for this familiar hymn to be sung:

Jesus bids us shine with a clear, pure light,
Like a little candle burning in the night;
In this world of darkness we must shine,
You in your small corner, I in mine.

Shine he did! His unselfishness and amiable disposition made every one love him, and his memory will be fresh in many hearts for years to come. . . . The photographs arrived, and we have put them over the Cerner Cot. Tommy has been in it until this evening, when it is taken by a little boy five years old, whom we have had in a plaster of Paris jacket all summer for spinal disease, and on whom I have just operated. He may be able to go home in a week or two. Tommy sends his very kind love. He was very much pleased with the pictures. Pomiuk bubbled over with laughter when the magic box was shown him.

Yours very sincerely,
GRAHAM ASPLAND.

And now I will copy for you Pomiuk's last letter, written not long before his death:

Dear Mr. Martin: I write to you on my desk to thank you for it very much. I love the paint books very much and Tommy loves his too. He will write to you again sometime. I send you komatik and rackets. Perhaps I shall ride on komatik in winter. Sister says in a coach box. We shall have Sunday school in

Our Readers' Forum

The Preachers' Responsibility as to Benevolences—"True Religion and Undefined"—The Christian's Belief—
Interdenominational Relations in the Far West—Council Quorums

ONE VIEW OF THE EMERGENCY

The strength of the foreign missionary movement in the early days of the American Board lay in the faithful presentation of the work by pastors and in the monthly concert of prayer for the conversion of the world. Christians heard about the work, united their prayers for its success and then gave conscientiously for its support. Now many pastors seldom or never preach on missions, and even good Congregationalists have been known to ask whether the monthly concert was instrumental or vocal. The generation who read every page of the *Missionary Herald* and lifted up their hearts in constant prayer for missions is fast passing away. Who are being instructed in the facts of missions to fill the places of these devoted souls? The women of our churches and the Christian Endeavor missionary committees are doing a grand work, but in a limited sphere. The great mass of the members of our churches know very little about our denominational missions or the history and circumstances of each station. How can we expect people to give systematically or otherwise to a cause of which they know almost nothing? The next great advance must be made by our Congregationalist pastors. I know pastors who preach missionary sermons themselves and frequently invite our secretaries to present the cause in their pulpits. They are in sympathy with the Woman's Auxiliary and the Children's Mission Band. They have a monthly missionary prayer meeting and keep their people in touch with the work on the field. Thank God for such men and for the fact that they are not all in the country churches! There are pastors whose practice is in direct contrast to this. They generally say that it wouldn't do to ask for a missionary collection till "the finances" are in better condition, and it wouldn't be wise to urge the formation of a woman's missionary society, because the ladies of the church are working so hard now to raise money for running expenses. A great number of Congregationalist pastors stand at various points between these two extremes, and I feel moved to ask these brethren a few questions:

How many times a year do you preach on missions?

How often do you ask the secretaries to preach on missions in your pulpit?

How often do you ask a missionary to speak in your pulpit?

Have you a woman's missionary society and a children's band in your church, and do you encourage and help them?

If you have not these, have you used your best endeavor to form them?

Do you have a monthly missionary prayer meeting?

Are you encouraging the missionary committee of your C. E. Society?

I heard one of our noblest Congregationalist pastors say, after hearing an appeal from an eloquent missionary: "I wish you women were all out of this room and that 500 men of my congregation were here in your places to listen to this address." I inquired afterwards and found that the missionary was not invited to speak to his congregation. It is only fair to add that she was accustomed to speak to immense audiences and was always able to make herself heard. One pastor said to me: "But people don't like to hear about missions." Granting the accuracy of this assertion, the minister is bound to give the message of God whether men will hear or forbear. But I do not believe the assertion is true. At the close of the meeting to which I have alluded a lady came forward and said to the chairman: "O, why cannot these things be told where our husbands and our sons can hear them?" A

vast work for missions lies before our Congregationalist pastors. People give their money where they are interested, and they are not interested in what they know nothing about. When they make their wills they give their money in the same way. On whom rests the responsibility of instructing and interesting the great mass of people in our churches who now know little or nothing about the facts of missions? Brethren, what do you say about this weakest point in our line of battle?

S. K. B.

A WORD IN BEHALF OF THE WOMAN OF FASHION

The Religious Life of a Woman of Fashion was treated by a writer in *The Congregationalist* Oct. 14, the article being one of the series entitled The Struggle for Character. After a second reading one finds The Religious Life of a Fashionable Woman quite like the Irishman's flea, and asks: Is this a picture painted from life, or a colored photograph? Can human nature be reduced to such a dead level by a mode of life? It is the threnody on domestic servants in Cinderella's ball clothes. The maid of all work washes dishes, cooks, launders, goes to mass, burns and breaks, and is an unsolved problem laid aside by the middle class mistress for—"federation." And yet every good housekeeper knows there is all the difference in character between one servant and another that there is between the different members of the Ladies' Aid Society of the Congregational church. Are the four hundred exceptions to human nature? Are there not as many good butterflies as good bees? As for "skirt dancing for ladies only," that is but an acclimated form of entertainment for sweet charity's sake, a hothouse variety of the Y. P. S. C. E. garden flower of church entertainment for missions—the "incongruity" is the same in both.

The fact is that true religion is as rare as attar of roses. We have the Story of Ida and the Knight Errant. The shortcomings in character are inherent. A daughter at home, a student at college, a lover of society, a clergyman's wife, a mother of children—from start to finish she fights her own special devils. They tripped her while she danced and flirted, and while darning and going to thank-offering meetings there is still a warfare to man upon the earth. The imps thrive as well in a quiet neighborhood as they did on Beacon Hill, and they are fighting the same woman, not in the least disconcerted by change of scene.

AN UNFASHIONABLE WOMAN.

WHO ARE CHRISTIANS

As I understand the term, Christians are those who believe that Jesus Christ was the Son of God and gave himself a willing sacrifice for the redemption of sinful men, and so proclaimed himself, and furthermore declared that "whosoever believeth on him should not perish, but have eternal life." If this be a true statement of the case, how can any person, however highly intelligent and cultured, who does not believe on Jesus Christ as the Son of God, properly assume the title of Christian? How can a denomination that does not believe that Christ was the Son of God be rightfully called a Christian denomination? Q.

[We will let a Unitarian answer this question, since it seems to be aimed at Unitarians. Dr. Priestly, once an English dissenting minister, who became the foremost defender of Unitarianism in Europe during the last century, wrote to a Trinitarian as follows: "The truth is, there neither can nor ought to be any compromise between us. If you are right, we are not Christians at all; and if we are right, you are gross idolaters."—EDITORS.]

DENOMINATIONAL COMITY IN EASTERN WASHINGTON

Six years ago this association overruled the other denominations asking them to appoint members of a comity committee for the purpose of avoiding the undue multiplicity of churches on missionary ground. At a preliminary meeting there were present representatives of four denominations. But after presenting the matter in person before half a dozen representative gatherings of as many denominations the Presbyterian denomination was the only one that joined with us in such arrangement. A similar appeal has been made repeatedly by our comity committee through correspondence, but to no avail. But between us and the Presbyterians there has been a perfect understanding for five years, and no church is organized without first having the approval of the committee on comity, representing, respectively, the association and presbytery. This method has had the approval of the State association and synod. By this action and our willingness and effort to enter into an agreement with all denominations as we have with the Presbyterians we throw all responsibility for the wasting of home missionary funds upon those who refuse to co-operate with us. But we would deem ourselves disloyal to our trust if we surrendered all our fields, or even ceased to compete with them.

Spokane, Wn. J. EDWARDS.

QUORUM FOR COUNCILS

Recent items in *The Congregationalist* on this subject are of special interest to those of us who are working in the far northwest where distances are great and churches scattered. We do not feel that our practices can affect Congregationalism in general very much, but they affect our own churches, and for that reason we want to keep as near as possible to the traditions of our fathers. But because of the difficulty in getting large numbers of churches together for a council, we in Washington have done something like this: After giving the names of the churches and individuals invited, a note is added to the effect that the council will consist of those churches and individuals accepting this invitation, which means, according to the wording of this note, those notifying the inviting church of their acceptance, or of those actually present at the time of the council. Sometimes the note is so worded that it means that a quorum of the council will consist of those present. And in some cases, where no such note has accompanied the letter missive, and a majority of those invited have not been present, the church has come together and, regarding the council called as having no existence, because not present to organize, has issued another call, inviting those present by formal letters bearing new date and a new list of churches.

These plans have seemed satisfactory in the circumstances. The most serious objection to any of these plans is that it leaves the responsibilities of the council to rest with a very few. But as a rule those on whom such responsibilities rest have generally preferred to accept these responsibilities in some such way as this rather than to accept the only other alternative of calling only a very small number of churches, and those such as it is certain will be present. It is gratifying to know that the devices to which we have resorted in the frequent emergencies of this new work are so nearly like the suggestions of "good authorities" in Congregational usages. We give these facts simply by way of information. We are not trying to change Congregationalism, but to apply it in the best way. And such discussions as those to which we have referred are helpful to our pastors and churches.

A. J. B.

THE SUNDAY SCHOOL

LESSON FOR DEC. 5

Phil. 2: 1-11

Christ's Humility and Exaltation

BY REV. A. E. DUNNING, D. D.

Different examples of Paul's preaching show us the life of the early church as clearly as different examples of his working. These letters to the churches may be taken as summaries of his sermons. It was these counsels which shaped the characters of primitive Christians and the types of primitive churches. They are today the substance of what ministers say to their people when they seek to make them into the image of Christ.

Paul passionately loved the members of the churches he founded. But he had a special love for each, and his affection for the church at Philippi seems to have been hardly disturbed by remembrance of any failings on its part. He has some sharp words for the Galatian and Corinthian Churches, but none for the Philippian. It had noble material to build on, and our lesson illustrates the way he built. In this section Paul brings forward:

I. *The Christian's motives* [v. 1]. They are central in Christian living, the things we have oftenest in mind in serving Christ. They include:

1. Comfort in Christ. That is the encouragement and strengthening imparted by his presence. To realize that he is near makes difficulties vanish and duties grow easy.

2. The consolation of love. That is the satisfaction experienced in ministering to those in need of sympathy, counsel, or any other help. How it lifts one up to find himself useful to those who have won his affection!

3. Fellowship of the Spirit. That is the sharing of Christian experiences with those in whom he dwells. It is fostered by personal conversation on religious themes of common interest. How much more real and powerful the Christian life becomes when we see its working in intimacy with others who know him as we do! The prayer meeting ought to furnish that fellowship of the Spirit which kindles the whole church to constantly deeper earnestness and faith.

4. Compassion. That is the tender emotion which is ready to forgive, ready to lift up the fallen, quick to cheer the discouraged. The combination of these motives cannot fail to make any one Christlike.

II. *The Christian life* [vs. 2-4]. How ought these motives to manifest themselves?

1. In unity. How can there be discord and division in a church or a community where that spirit rules which Paul so simply describes? Men and women who have that spirit are not only careful not to offend one another, but have such mutual respect that they harmonize those around them. Each finds in the opinions and plans of the others something to learn, and all aim at the same end. With such a spirit the greatest diversity does not mar unity.

2. Humility. Those who have faith in the Christian character of their brethren are ashamed of strife. They are not thinking of winning the admiration of others, but looking to see what is admirable in others. When each esteems most what is best in others he cultivates what is best in himself.

3. Unselfishness. Heaven is created where each rejoices in the highest welfare of his fellowmen, and these are not a vague mass of humanity, but are the persons who live nearest to him, whose excellences he counts as his own because they all belong to one Master, who is supremely loved. Make the next life to yours happier and better day by day, and you hasten the perfection of the kingdom of God in the whole world.

III. *The Christian's example*. It is the mind of Christ. He exhibited it by the renunciation of the highest possessions and privileges, of being in the place of God himself, that he might make men like ourselves, and ourselves also, share forever in what he

for the time surrendered. He took our infirmities, bore our sicknesses, yes, our sins even, dying on the cross for us. That is the supreme ideal. Let us keep it always before our eyes. Let it be the measure of each daily service we would render.

IV. *The Christian's expectation* [vs. 9-11]. It is to see the glory of Jesus Christ. For that Jesus prayed "that, where I am, they also may be with me; that they may behold my glory which thou hast given me." That is the essence of the gospel. All the world and all worlds are to acknowledge him as Lord. We ought oftener to dwell on this consummation for which Christians work. It is for that end that they covenant together in the Church of Christ. No one man can come up to the measure of Christ, or even to his imperfect understanding of Christ. But we look forward to the fulfillment of our prayers and labors—to the time when the whole human race shall attain unto "the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fullness of Christ." That will have its effect, beyond our conception, not only on the minds, but even on the bodies, of men which now pass so quickly to decay. "We wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subdue all things unto himself."

That consummation, though in the future, has begun already to be a reality to those who know Christ. "We see not yet all things subjected to him. But we behold him who hath been made a little lower than the angels, even Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God he should taste death for every man."

In this glory of the risen Son of God to be disclosed to us we see the everlasting glory which is our inheritance through him. Read farther on in this letter to the Philippians [ch. 3: 7-14]. If we are found in Christ, his glory will be ours. And his triumph will be complete. Every faithful Christian listens for "great voices in heaven, saying, The kingdom of the world is become the kingdom of our Lord, and of his Christ: and he shall reign forever and ever."

With this expectation the great apostle labored and gave his life. He counted his life as nothing, if only he might win Christ and be found in him. That is the goal for which we, as Christians, strive, and it grows more real and wonderful as we approach it, till at last it shall fill all our vision.

The Church Prayer Meeting

Topic, Nov. 28-Dec. 4. Christian Consideration for Others. Rom. 15: 1-7; Gal. 5: 22-26; 6: 1-5; Phil. 2: 1-11; 1 Cor. 13.

The cruelty of thoughtlessness. The claim of the weak. The imitation of Christ.

[See prayer meeting editorial.]

The latest word of science simply corroborates the verdict of common sense that such "journalism" as the Middle and New England States have suffered from during recent weeks will be responsible for many murders and deeds of violence. Minds weak in

caliber, souls already debased through the baleful influence of the suggestive details of the many murder trials, will be weakened and accelerated toward total collapse. The Boston Transcript well says:

Is there not in equity a strong need of protecting legally the public mind from the wholesale spread of murder germs by means of the accounts of contagious iniquity in the daily press? The law against the circulation of immoral prints and pictures is made and partially enforced in the interests of public health, decency, order and safety, not to cater to priggishness or prudery. In like manner restrictions upon the newspaper exploitation of murders, whose motive causes are usually in some sinks of diseased humanity, may normally and rightfully be demanded one day by the people of a State like Massachusetts.

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Curious Funeral Customs

The land of Tibet is still closed to Christian missions, but natives of that country who have gone beyond its boundaries have been converted and missions are planted on its borders. In the *Indian Witness* Miss M. A. Sheldon describes a tour which she made last June, with eight other missionaries, through Bijas Bhot, a country of high mountain ranges, north of Tibet. In one village they witnessed curious funeral customs.

Eight funerals of all who had died in Gwinji during the year were being celebrated! The funeral ceremonies last about five days. Of course the dead had long since been disposed of, but they were represented by sheep and images. At each house where a death had occurred there were two fine Tibetan sheep tied. Some of these had "pugrees" tied about their heads, and their wool was colored with dye. The spirits of the dead are supposed to enter these sheep. They are fed with rice, wheat and liquor, and wept and mourned over by the relatives of the deceased. Other quantities of food are offered to the images which are not eaten; most of it is spilled upon the ground. There is dancing about the images in which the women and men take part in single file, with a very weird effect. There is a great deal of home-made liquor drunk and the people of Gwinji presented a very dissipated appearance. Two of our coolies, in spite of our warnings, became intoxicated. It was several days before they completely recovered from the effects of the liquor. All this is supposed to be very acceptable to the spirits of the dead. On the closing day the goats are driven out fiercely with sticks upon the mountains, a long way from home, and left there. The idea is, as expressed by the Bhotiyas: "Now, we have done all we can to please you, your spirit must never trouble us again!" People come in holiday attire from long distances to attend these funerals or "dhudings," as they are called. The village presents the appearance of a great festival. Schools, where there are any, are closed, and all work is suspended.

Gems from an Old Divine

PHILIP HENRY'S QUAINT AND WISE SAYINGS

It is guilt that makes a prison.

All is well that ends everlasting well.

As good say nothing, as nothing to the purpose.

There is a mean, if we could hit it, between foolhardiness and faint-heartedness.

See to it that your work be not undone when your time is done, lest you be undone.

When I have been most careful in doing God's work God has been the most faithful in doing mine.

He that would not die when he must, and he that would die when he must not, are both alike cowards.

It is a sign we gallop in our way when the dogs follow barking. Slack not your pace though they do so.

It is most proper to preach of Christ on the Lord's Day, to preach of sin on fast days, and to preach of duty on both.

A spirit without the grace of Christ is a field without a fence, a fool without understanding; it is a horse without a bridle and a house without furniture; it is a ship without tackle and a soldier without armor; it is a cloud without rain and a carcass without soul; it is a tree without fruit and a traveler without a guide.

God hath three hands wherewith he distributes earthly things: A hand of common providence; with this he feeds the ravens when they cry. A hand of special love; with this he feeds his children who commit their way to him and trust in him. A hand of anger and wrath; with this he gives to those who are impatient.

THE CONGREGATIONALIST

The Congregationalist Services, No. 35

An Order of Worship for Christmastide

SONGS OF THE ADVENT AND NATIVITY

{ The congregation will please observe carefully the directions printed }
{ in small type between brackets wherever they occur in the Service. }

ORGAN PRELUDE.

MINISTER.—Sing, O heavens; and be joyful, O earth: and break forth into singing, O mountains: for the Lord hath comforted his people, and will have compassion upon his afflicted.

SONG OF "THE SWEET PSALMIST"

There shall be one that ruleth over men righteously,
That ruleth in the fear of God,
He shall be as the light of the morning, when the sun riseth,
A morning without clouds;
When the tender grass springeth out of the earth,
Through clear shining after rain.

ANTHEM. [Choir.] { Or the following hymn may be sung by the congregation standing.

Shout the glad tidings, exultingly sing.—Muhlenberg.

MESSIANIC SONG OF THE JEWISH CHURCH

MINISTER.—I will sing of the mercies of the Lord forever:
With my mouth will I make known thy faithfulness to all generations.

PEOPLE.—Thou spakest in vision to thy saints,
And saidst, I have laid help upon one that is mighty;
I have exalted one chosen out of the people.

He shall cry unto me, thou art my father,
My God, and the rock of my salvation.

I also will make him my first born,
The highest of the kings of the earth.

He shall judge thy people with righteousness,
And thy poor with judgment.

The mountains shall bring peace to the people,
And the hills, in righteousness.

He shall judge the poor of the people,
He shall save the children of the needy,
And break in pieces the oppressor.

He shall come down like rain upon the mown grass:
As showers that water the earth.

In his days shall the righteous flourish;
And abundance of peace, till the moon be no more.

He shall have dominion also from sea to sea,
And from the river unto the ends of the earth.

Yea all kings shall fall down before him:
All nations shall serve him.

For he shall deliver the needy when he crieth;
And the poor, that hath no helper.

He shall have pity on the poor and needy,
And the souls of the needy he shall save.

He shall redeem their soul from oppression and violence;
And precious shall their blood be in his sight.

His name shall endure forever;
His name shall be continued as long as the sun:

And men shall be blessed in him;
All nations shall call him happy.

{ When the following ancient doxology is not chanted, it will be read by minister and people in unison.]

Blessed be the Lord God, the | God of | Israel,
Who only | doeth | wondrous | things:
And blessed be his glorious | name for | ever;
And let the whole earth be filled with his | glory. A-men and A-men.

HYMN. { Congregation will rise and sing.]

To hallow rise, thou better Sun.—Morison.

SONG OF MARY.—MAGNIFICAT

MINISTER AND PEOPLE IN UNISON:—

My soul doth magnify the Lord,
And my spirit hath rejoiced in God my Saviour.
For he hath looked upon the low estate of his handmaiden:
For, behold, from henceforth all generations shall call me blessed.
For he that is mighty hath done to me great things;
And holy is his name.
And his mercy is unto generations and generations
Of them that fear him.
He hath shewed strength with his arm;
He hath scattered the proud in the imagination of their heart.
He hath put down princes from their thrones,

And hath exalted them of low degree.
The hungry he hath filled with good things;
And the rich he hath sent empty away.
He hath holpen Israel his servant,
That he might remember mercy
As he spake unto our fathers
Toward Abraham and his seed forever.

SANCTUS. [This may be omitted when so desired.]

SONG OF ZACHARIAS.—BENEDICTUS [Luke 1: 68-79.]

GLORIA TIBI. [Choir.] [This may be omitted when desired.]

SONG OF THE ANGELS.—GLORIA IN EXCELSIS

MINISTER.—And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling-clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest,
And on earth peace, good will toward men.

[Here may be sung any anthem based on the preceding Scripture, or the following hymn may be sung by the congregation.]

HYMN. [Congregation standing.] [When an anthem has been sung this hymn will be omitted.]

Hark! what mean those holy voices.—*Cawood*.

SCRIPTURE READING. [Minister.] [Luke 2: 15-20. The Visit of the Shepherds.]

HYMN. [Congregation will rise and sing.]

O come, all ye faithful.—*Mercer*.

SONG OF SIMEON.—NUNC DIMITTIS

MINISTER.—And behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said,

Lord, now lettest thou thy servant de | part in | peace: || ac | cord ing | to thy | word.
For mine | eyes have | seen: || thy | — | sal | va. — | tion,
Which thou | hast | pre | pared: || before the | face | of | all | — | people;
To be a light to | lighten | the | Gentiles: || and to be the glory of thy | peo | ple |

Is | ra | el. A | — | MEN.

CHANT. [When the Nunc Dimittis is not chanted it will be read by minister and people in unison.]

OFFERING.

PRAYER.

HYMN. [Congregation will rise and sing.]

Angels from the realms of glory.—*Montgomery*.

ADDRESS OR SERMON.

PRAYER. [The following prayer may be said by the minister.]

MINISTER.—Grant unto us, we pray thee, O Lord our God, that we who rejoice to keep the feast of the nativity of Jesus may by walking worthily of him attain to fellowship with him. Breathe into our hearts the spirit of Jesus, that we may dwell among men in brotherly love. Every year as this joyful festival comes round may it find the world more and more in harmony with thy will, which has been made known to us through Jesus Christ our Lord. Amen.

HYMN. [Congregation will rise and sing.]

It came upon the midnight clear.—*Sears*.

BENEDICTION.

MINISTER.—Now the Lord of peace himself give us peace at all times, in all ways. The Lord be with us all. Amen.

[The Amen may be sung as a response by the choir.]

ORGAN POSTLUDE.

NOTE.—The above Order of Worship is published as an eight-page pamphlet, with hymns and music printed in full. Price 100 COPIES, 60 CENTS, postpaid; less than 100 copies of one number, 1 cent each. The Congregationalist Services are issued at regular intervals—a complete service, with music, in each issue. Subscription price (not less than 6 services in 1897-98) 15 cents, which also includes a complete set of the first three series.

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The Supremacy of the Bible

Many have been trained to believe that every statement in the Bible is historically exact and to be accepted as literal record of fact. When they find evidence that some things they supposed were history are parables and others poems, they raise the perplexing question whether, after all, the Bible is really from God. They find it difficult to comprehend how parable and poem can be made to convey truth more profound and comprehensive than is possible in the mere transcript of fact. Dean Farrar, in his book just issued—The Bible, Its Meaning and Supremacy—offers an excellent illustration of this greater conception of the truth of the Bible in his treatment of the first chapters of the book of Genesis. To him these records of beginnings are a parable which not only tells the earliest spiritual history of the race, but reveals the processes by which human souls are continually struggling with temptation and gaining the knowledge of God. He says:

The inspired character of the narrative is to me evinced by the fact that all the literature of the world has failed to set forth for human warning any sketch of the course of temptation which is comparable in insight to this ancient allegory. The effect of a prohibition in producing in man's free will a tendency to disobedience; the peril of tampering with temptation and lingering curiously in its vicinity; the promptings of concupiscence, re-enforced by the whisperings of doubt; the genesis of sin, from the thought to the wish, from the wish to the purpose, from the purpose to the act, from the act to the repetition, to the habit, to the character, to the necessity, to the temptation of others; the thrilling intensity of reaction in the sense of fear, shame and of an innocence lost forever; the certain and natural incidence of retribution; the beginning of a new life of sorrow and humiliation; the workings of deathful consequence with all the inevitable certainty of a natural law—all this, and the awful truth that death is the wages of sin, and the fruit of sin, and that death is sin, have been set forth since then by all the loftiest literature of the world. Yet all the literature of the world, even when it speaks through the genius of Dante and a Milton, has added, and can add, nothing essential to the primeval story of Genesis, which it can but illustrate and expand.

Plaint of the Pessimist

We do not know in what periodical the following verses first appeared. But we commend them to the attention of those who complain that times are all the while growing worse and that there is nothing worth living for:

Nothing to do but work,
Nothing to eat but food;
Nothing to wear but clothes,
To keep us from going nude.

Nothing to breathe but air—
Quick as a flash 'tis gone;
Nowhere to fall but off,
Nowhere to stand but on.

Nothing to sing but songs,
Ah well! Alas! Alack!
Nowhere to go but out,
Nowhere to come but back.

Nothing to read but words,
Nothing to cast but votes;
Nothing to hear but sounds,
Nothing to sail but boats.

Nothing to comb but hair,
Nowhere to sleep but in bed;
Nothing to weep but tears,
Nothing to bury but dead.

Nothing to see but sights,
Nothing to quench but thirst;
Nothing to have but what we've got—
Thus through life we're cursed.

Nothing to strike but a gait—
Everything moves that goes;
Nothing at all but common sense
Can ever withstand these woes.

—Ben King.

Letter from London

International Council Preacher

British Congregationalists are looking forward to the International Council in 1898, and arrangements are well in hand. It is too early yet to say whether the English delegation will amount to 100, the number suggested by the American committee, but a substantial and influential representation may be confidently expected. *The Congregationalist's* article anticipating the council attracted attention, the *Independent* reprinting it in full and other journals quoting from it. The English committee, consisting of Drs. Berry, Rogers, Brown, Mackennal, Barrett, Rev. Andrew Mearns, Rev. D. B. Hooke, Messrs. Albert Spicer, M. P., W. Crosfield and A. J. Shephard, have, after careful consideration, unanimously resolved to recommend that Principal Fairbairn be invited to preach the sermon. It was felt that he is pre-eminently fitted for the task and worthy of the honor, and no doubt the choice will give satisfaction to the American brethren. The churches are realizing an increasing sense of indebtedness to the scholarship and genius of Dr. Fairbairn, who on every great occasion seems to eclipse all his previous efforts. The Doctor now has under consideration another important invitation—to deliver the Haskell lectures in India next winter. He has been much influenced by the representations made to him by missionaries, and my impression is that he will accept the invitation. But the principal of Mansfield has become so intimately related to the life of the city and the university that his withdrawal from Oxford for so considerable a period would be a serious loss.

F. B. Meyer's Visit

The minister of Christ Church, Westminster, whose influence in London continues to strengthen and deepen, is preparing to visit America early next year. He is loath to interrupt his regular work, but could not resist his pressing invitations. He will probably arrive in the States some time during the month of January and remain about a month. It is reported that applications for Mr. Meyer's services have come from the leading cities from New York to Kansas, with promises of the united support of ministers and religious workers. It is proposed that he begin work in Albany, N. Y., proceed to Rochester, and possibly Buffalo, and then go on to Chicago, Kansas City, Washington and Baltimore, and doubtless other cities will be included in the itinerary.

Dr. Clifford's Return

The interchange of visits between American and British religious leaders is now practically continuous, and is unquestionably productive of much good. You now have with you Dr. Berry, bearing a fraternal letter from the National Council of Free Churches to the churches of America, and shortly after his return Mr. Meyer will set out for your shores. If you were disappointed in not seeing more of Dr. Clifford, he was certainly not less disappointed at not being able to see more of you, and it is not improbable he will seek to repair the loss next year or at no very distant date. On returning home, after his seven-months' tour round the world, he has received a welcome almost national in extent and unsurpassable in

enthusiasm. His congregation did everything they could to make his home-coming joyous. The church building was overhauled, his vestry was far more luxuriously furnished than any apartment in his own modest dwelling, and he was presented with a valuable gold watch to replace the one that went down in the Tasmania. Not expecting such a gift, he had provided himself with a "respectable Waterbury." It so happened that the Sunday on which Dr. Clifford returned to his pulpit was the thirty-ninth anniversary to a day of the commencement of his ministry in London; his text was Ps. 71: 16. The Doctor has not come back quite so much stronger as his friends hoped that he would. He humorously pictured himself as a returned prodigal who had wasted some of his substance in what they think riotous working. He says he found it easier to speak than to refuse the numerous pressing invitations. But the truth is it is simply impossible for Dr. Clifford to rest. The measure of his activity and of his interest in American institutions may be judged by the continuous round of visits he paid during the two days he spent in New York.

Tammany Victory: Feeling in England

The news of the victory of Tammany was received in this country with universal disappointment and regret. The development of the contest was followed with the keenest interest from day to day, and the long cable dispatches that appeared in our papers were eagerly scanned. There was a general hope, if not expectation, that Tammany might be defeated. The death of Henry George called forth expressions of profound sympathy, and earnest tributes were paid to his character and work. Rightly or wrongly, the result of the election is regarded as a serious blow to the principle of democracy, and conservative journals are of course making the most of it. We sympathize with the enormous difficulties caused by the mixture of races in your country, believing that the real American people are just as much opposed to corruption as we are. We have our faults, but it is not too much to say that such wholesale and unblushing dishonesty and favoritism as appear to prevail in some American cities are quite unknown, and we hope are impossible, in this country. Every now and then a municipality betrays a tendency to jobbery, but those responsible for it are invariably rejected at the polls as soon as the people have an opportunity of pronouncing judgment.

Congregationalism in London

The London Congregational Union, whose half-yearly meeting has been held this week, is, under the direction of its secretary, Rev. Andrew Mearns, rendering effective service in strengthening and developing Congregationalism in the metropolis. With the rapid increase of the population and the steady drift of the best elements to the suburbs, the problem becomes every year more difficult. Not only have central churches to be maintained, but new ones have to be continually planted on the outskirts of the city. In proportion to the population the religious accommodation in London is far more inadequate than in any other city, the present provision being for thirty-two per cent. of the population, instead of fifty per cent., the estimated

requirement. It is calculated that Congregationalists ought to provide five per cent. of accommodation, their actual contribution being three and a half per cent. Mr. Mearns declares that there is immediate need of over ninety chapels, each to seat 1,000 people. At least some of these will be erected in the course of the next few years as a result of the church extension movement throughout the country.

Sunday in London

Whilst there is undoubtedly need of more church buildings, it is anything but easy to get people into some that already exist. In the suburbs, where there are no counter attractions, most churches are tolerably well filled at both services, but town churches are meeting with growing competition of a worldly kind. A considerable section of the populace are anxious to turn Sunday into a mere pleasure day, and a silent but persistent movement is being made towards the opening of places of amusement on the Lord's Day. "Sacred" concerts have been followed by some that do not pretend to be sacred, with recitations and a little "action" thrown in. A leading music hall has just been opened on Sundays, and whilst so far the program has been confined to music, there is little doubt that the idea is to see just how far it is possible to go in the present state of the law in the direction of Sunday entertainment. Money has been taken for admission, and this is a direct infringement of the Lord's Day observance act. But this is an old enactment and many of its provisions have long been ignored. The matter has been brought before the London County Council, and it remains to be seen whether it will take any action. "Citizen Sunday," Oct. 31, was duly observed, though not with any special enthusiasm. While the 300 preachers who delivered sermons for the occasion did not unite in urging any specific reform, they did useful service in reminding congregations of their civic duties.

Death of a Veteran

Dr. John Stoughton, who passed peacefully away on an October Sunday, had lived so long that he was personally unknown to the present generation. Born so far back as 1807, after an active and most useful and honorable career, he spent the last twenty years in retirement. His Ecclesiastical History of England and other works are a valuable legacy. The memorial sermon at Kensington Chapel, where Dr. Stoughton ministered for thirty-one years, was appropriately preached by Dr. Guinness Rogers. Dr. Stoughton has been called a "moderate Congregationalist," but Dr. Rogers said that description should be largely discounted. In his attachment to Congregational principles he was as resolute as the most pugnacious champion. He was "moderate" simply in the sense that he loved to look on the brighter side. He was a catholic Congregationalist. It was sometimes said that Dr. Stoughton was to the Congregational churches what Dean Stanley was to the Anglican Church, but Dr. Rogers thought that, too, must be received with qualification. One thing was certain, that in his fidelity to evangelical truth he never swerved. His liberality was from the heart—a kindly sentiment, not a faltering conviction.

Nov. 3.

ALBION.

LITERATURE

BOOK REVIEWS

THE VERACITY OF THE HEXATEUCH

From the Pentateuch to the Hexateuch is but a step. A generation ago Dr. S. C. Bartlett met the attacks of Colenso by a series of articles on the Pentateuch (*Bibliotheca Sacra*, 1863-4). In 1870 he contributed to Smith's *Bible Dictionary* the American addition to the article Pentateuch. In 1882, when the Robertson-Smith controversy was at its height, he delivered the Stone lectures at Princeton Seminary, afterwards published in the book entitled *Sources of History in the Pentateuch*. He now sends forth a larger work the title of which is given above. It will be welcomed by a multitude of ministers and laymen who see no reason to revise radically their opinions on the early books of Scripture, but who have become somewhat restive under the persistent attacks of the analytical critics. Dr. Green's *Unity of Genesis* is too technical for these readers, while Dr. Behrends's book is too slight. Thus Dr. Bartlett will meet a felt want.

The author brings out well a few strong points; for instance, that historical tradition is often a broader and sounder base for belief than documentary evidence; it is not *because* of the Bradford manuscript that we credit the story of the Pilgrims. Pages 78-83 furnish a very able argument for dating the account of the tabernacle in Mosaic times. Pages 85-92 have a similar bearing on the residence of Israel in Egypt. In one passage there is a hint at an important possibility:

If the alleged documents could be proved to have originated many hundred years after the events, they would lose their weight as history, unless it could be shown that they rested on other narratives or documents coeval, or nearly so, with the events [p. 312].

A similar concession comes from the opposite camp, when G. Buchanan Gray writes as follows in the *Expositor* for September:

The question is not, Does the priestly code contain ancient material? For that, particularly in the case of the names, is inconclusive. The crucial question is, Does it contain nothing but what is in every respect ancient? In other words, Was it *compiled* late or early?

Compare what Dr. Bartlett says about the unknown extent of Ezra's revision.

If one seems to discern here the outlines of a shield that is both gold and silver, it must be plainly understood that this is not our author's point of view. He takes his side frankly and defends it stoutly. The suggestion just quoted from him was not put forth as a compromise. His tone throughout is not irenic but polemic, as when the analysis of the deluge story is pronounced "transparently futile." But something will have to be conceded to literary criticism. Historical and archaeological research can do much, but not all things. No amount of antiquarian lore expended on the geographical allusions in Malory's King Arthur could make the narrative credible. As Cuvier could construct a skeleton from a bone, so a modern scholar, finding in the book before us the two forms, Iriarku and Eriarku, would declare infallibly that the author's sources belonged to two different schools of Assyriology, and that his copyist was a New Englander. Let us give due and full weight to all sides of the complicated problem, "Whence came the books of the Hexateuch?" assured that all real discoveries will harmonize.

We cannot dismiss the volume without inveighing against its multiform demerits on the score of accuracy. The five errata displayed at the end have a lonely look beside the more than one hundred which we have detected. Much of the discredit should be shared by the publisher, whose proof-reader ought to do penance for letting pass such forms as "sientific," "Ersther," "enlosing," and "Egypt" (the pit to which the Midianites carried Joseph). For the sake of the truth, to

which the book is dedicated, let us have a revision. [F. H. Revell Co. \$1.50.]

FREE BANKING

Just at present the subject of this book, with several collateral topics, e. g., the reform of our currency and others, is unusually prominent before the public mind. The author, Mr. J. A. B. Dilworth, proposes a remedy for existing troubles which in our past history has been tried for a considerable time with a result generally regarded by the common people as well as by financiers as, on the whole, a failure. But Mr. Dilworth claims that its disadvantages were not greater than those attending the system which succeeded it and still is in existence, and, indeed, not greater than those which would attend any other system likely to be proposed. His theory is that of free banking, the establishment of small local banks wherever communities desire them, having their circulation based upon real estate. He makes out an interesting and suggestive argument in their favor, which we commend to the attention of all interested. The facility with which such banks can be organized and safely carried on, and the fact that their exposure to peril in a general financial crisis is slight, as well as the fact that, were they abundant, a general financial crisis would be less likely to occur, all are earnestly urged.

But, to our thinking, far too little weight is conceded to the serious objection, which is frankly admitted, that the money of such banks would circulate only locally, so that, in this age of incessant intercommunication and travel, delays arising from the necessity of securing money everywhere good would be grave. He would not do away with such money, but would supplement it by local currency issued by local banks. There is a great deal of common sense in his book, and its spirit is most excellent. There is nothing of the demagogue about him, and in the main he holds an even balance between political parties and financial theories. Bimetallism, he believes, could be successfully established only by the united efforts of the commercial nations of the world. The national bank currency he criticises severely, and with considerable justice, for its lack of flexibility.

We cannot agree with his position that philanthropy and Christianity, as well as selfish brutality, declare that if either the debtor or the creditor class must suffer by currency legislation the burden should fall entirely upon the creditor class. The burden in our judgment should not fall solely upon any class, but upon the whole people. Creditors are no more justly objects of unfair treatment than debtors are. Overstatements such as this occur from time to time in the book. Nevertheless, as we have said, in the main it is a fair and temperate discussion. The demonstration that the local banks proposed would develop the prosperity of their respective communities, and would not be tempted to any overissue of bank bills because their self-interest would prevent is one of the most interesting passages. We are by no means convinced of the conclusiveness of the author's reasoning, but we welcome his book as an honest and thoughtful effort to promote a practical solution of the great problem. [Continental Publishing Co. \$1.00].

RELIGIOUS

Mrs. Ward—Elizabeth Stuart Phelps—in writing *The Story of Jesus Christ* (Houghton, Mifflin & Co. \$2.00) undertook a very difficult work but one for which her inherited tendencies, her natural sympathies, her training and her experience have qualified her well. Surely no reader will dispute her success. Avoiding theological, critical and purely historical temptations, if indeed they existed for her, she has written simply and tenderly a narrative of the earthly life of our Lord. The difference in favor of this as compared with previous volumes of the same sort, several of which we have seen, is that this illus-

trates not only an intellectual and a literary but also a spiritual fitness for the effort in a higher degree than any of them. Imagination supplements fact without veiling or distorting it. The power of vivid conception is equalled by that of lucid, consistent description. The progress of the story from opening to climax is like the flow of a strong, increasing stream. Instead of merely rewriting a familiar narrative in new phrases Mrs. Ward has enabled the reader to enter in an unusual degree into the spirit of the Lord himself, to live his human life again with him. The impression of the holy and beautiful life, so sympathetically portrayed, is powerful indeed. Whether or not one agrees fully with the author as to the comparative importance of some matters, all will concede that she has rightly understood the true significance of the divine incarnation and has made it easier to be understood by others. The volume is richly illustrated.

Topical Analysis of the Bible [Butler Bible Work Co. \$3.50], by Dr. J. G. Butler, purports to contain a restatement of its moral and spiritual truths drawn directly from the inspired text. The author's method is simple. He has made a list of truths which seem to him to be enforced in the Bible and a collection of all the texts which bear upon each subject. These texts are carefully analyzed in order that their different teachings may be made clear, and to each text are added the truths which appear to flow therefrom. The language is abbreviated as much as possible, yet sufficient plainness is preserved. The author's purpose has been to confine himself to vital and helpful themes. Those which are simply interesting because of mystery or the fact that they are disputed are disregarded. No comprehensive and systematic system of Christian truth is urged. No attempt to harmonize statements of the Bible with philosophic truth is made. The aim merely is to explain what the Scripture says. The volume differs from other somewhat similar volumes in method and in purpose and is not intended for a reference book so much as for an expositional treatise. The arrangement of the material is orderly and the indication of classifications by differences in type is well done. So far as the author's judgment as to the selection of topics is to be trusted—and certainly he has included in his index most of those of first importance—the book will prove a valuable aid to the Biblical student.

The Gist of Japan [Fleming H. Revell Co. \$1.25], by Rev. Dr. R. B. Peery of the Japanese Lutheran mission, undertakes to give a full treatment of mission work in Japan. Whether or not the author is correct in his belief that no such work has yet appeared, there certainly is room for the book, although a great deal of its matter is familiar. He discusses the land and the people in respect to their characteristics, customs, religion, etc., from the point of view of a missionary, and describes the history of missions, the qualifications for mission work and the difficulties and problems which are encountered. The chapter on qualifications is one of the most valuable. But the whole book is abundantly worthy of careful and general reading by Christian people. We have been impressed by the self-control of the author, who is a loyal and zealous believer in missions and full of hopefulness for their future, but who does not fail to state facts as they are and to avoid raising unjustifiable expectations. The book is very comprehensive and carefully written, and is prettily illustrated.

Another volume relating to missionary work is *On the Indian Trail* [F. H. Revell Co. \$1.00], by Rev. E. R. Young. It describes missionary service among the Cree and Saulteaux Indians. It is not a continuous narrative, but a collection of spirited chapters on different topics, some of which have been printed before. It presents the prominent features of native Indian life and of missionary experiences among the Indians to the reader, abounds in incident and is one of the

most graphic and interesting issues recently made in connection with missionary literature. It is illustrated.—*The Art of Living*, by Rev. F. E. Lyon, and *The Christian's Aspirations*, by Rev. G. H. C. Macgregor [T. Y. Crowell & Co. Each 35 cents], are two little books belonging to the What Is Worth While series. The former is a treatise bearing directly upon the definition and enforcement of practical piety. The latter is less characteristically religious but is animated by the same excellent moral spirit. They are tastefully issued and are eminently attractive.

Dr. E. M. Bliss, editor of the *Encyclopaedia of Missions*, has prepared a *Concise History of Missions* [F. H. Revell Co. 75 cents], in which the material essential to an intelligent knowledge of the development and present condition of missionary activity is condensed into small compass, and is arranged under appropriate headings. The result is a clear, solid, instructive volume, handsomely printed and admirably adapted for a hand-book.—Of two volumes of the Present Day Primer series, issued by the F. H. Revell Co., one is Dr. Tischendorf's well-known volume, *When Were Our Gospels Written?* [40 cents], with which is included the narrative of the discovery of the Sinaitic manuscript. Although several editions of this book have been issued, the demand for it continues, and it is now reprinted in a neat and convenient form. The other volume is *Old Testament Criticism and the Rights of the Unlearned* [40 cents], by Dr. John Kennedy, and the title expresses aptly its purpose, which is to set forth the legitimate rights and powers of comparatively unlearned Bible readers and students in contrast with the claims, sometimes extravagant, of specialists in Biblical learning. It antagonizes the higher criticism with considerable earnestness and skill.

The Pew to the Pulpit [F. H. Revell Co. 25 cents] contains the substance of Justice Brewer's address to the Yale divinity students last April upon the same subject, which offers suggestions to the ministry from the point of view of the layman. It is full of wholesome and permanently valuable truth.—Dr. G. H. Trever has gathered into his *Studies in Comparative Theology* [Curts & Jennings. \$1.20] six lectures delivered by him originally before the students of Lawrence University. They discuss the Oriental religions and Christianity, do justice to the fine qualities which most of the heathen faiths possess, yet exalt Christianity as supreme in its claims. The intelligent, sympathetic spirit and the fair reasoning of the book commend it.—*In Journeyings Oft* [Curts & Jennings. \$1.00] is a sketch of the life and travels of Mrs. Mary C. Nind by Georgiana Baucus. It describes the personal history of its subject, and especially her travels as the companion of Bishop Nind and his wife during their episcopal visitation of Methodist missions in eastern Asia. It is a graphic account of the experiences and observations of mission work of an intelligent and conscientious woman, familiar in an unusual degree with the spirit and methods of women's missionary societies in her own denomination here at home, and able to afford to missionaries on the field large comfort and assistance while gathering at the same time a harvest of impressions and suggestions for the Christian public.—*Mary Lyon—Her Life Story* [Beard Art & Stationery Co. 40 cents], by Mrs. John Douglass,

tells forcibly the familiar but always fresh and touching story of the beautiful and influential life of Mary Lyon.

From Messrs. E. P. Dutton & Co. comes *Sardis and the Spirit-Guest* [50 cents], by Josephine Rand. It is the story of a dream, and in a fanciful yet impressive manner it suggests spiritual truth in a way at once interesting and likely to deepen the desire for righteousness.—*Love's Messages* [T. Y. Crowell & Co. 75 cents] offers a novel modification of the principle of the ordinary year-book. Each page contains a text of Scripture and a verse of poetry so arranged as to be easily detached from the remainder of the page and inclosed in a letter to a friend. That remainder consists of a blank whereon may be recorded the date, the name of the person addressed and any notes desired. The idea will strike many people pleasantly and the arrangement for carrying it out is ingen-

both love and danger, is introduced with the acute sense of the fitness of things which only a master of literary art possesses. Great credit is due to Mr. Quiller Couch for the skill with which he has entered into the spirit of the original author's work, and has sustained Mr. Stevenson's manner and style. We have even heard the comment made that his chapters are the best part of the work. All in all, it is one of the most gratifying of the picturesque volumes associated with Mr. Stevenson's name.

The Hermit of Nottingham [J. B. Lippincott Co. \$1.75] is an American story by Dr. C. C. Abbott. It deals with Philadelphia and the country adjacent, with certain family groups, with city and suburban characters in contrast, and the out of door world. It is a bright and readable book, which never rises to any lofty height of literary excellence, yet is uniformly pleasing.—In *The Man of the Family* [G. P. Putnam's Sons. \$1.00] Christine Reid describes the daring and successful attempt of a young girl to rescue a long-lost inheritance and the complications growing out of her effort. The winsomeness of her character and unusualness of the conditions of the plot render the book more than ordinarily interesting, and it is excellently written.—*John Leighton, Jr.* [Harper & Bros. \$1.25], by Katrina Trask, is a character study in the form of a novel. It is a strong and striking book, sound to the core and morally inspiring, and a wholesome contrast to many of the modern stories in which substantially the same situations occur. Moreover, it is a charming story well told.

One quickly becomes confused in reading *Hannah Ann* [Dodd, Mead & Co. \$1.50], by Amanda M. Douglas, because there are so many characters. Those who have read her earlier book will recognize some of them, if not many, but to make acquaintance with such a colony of people all at once is a severe strain. The book is a sequel to the author's *A Little Girl in Old New York*, and it describes with considerable success the New York of fifty years ago. The fortunes of these various young people will be followed with no little interest, but the book is not equal to some of the author's other works.

—*The Pride of the Mercers* [J. B. Lippincott Co. \$1.25], by T. C. DeLeon, is a historical story of Southern life in the period subsequent to the War of the Rebellion. It depicts, with

rare distinctness, the absorbing and controlling family pride which has been the characteristic of so many Southern families, and which has been the source of many of their mistakes and misfortunes, as well as a powerful incentive to high-minded living and distinguished success. The plot is somewhat intricate and is skillfully handled. The actors take strong hold of the reader, and the book is full of vitality. It deals with crime and even tragedy, yet it is a helpful, wholesome story, as well as one of much more than ordinary interest and power.

Flint [Little, Brown & Co. \$2.00], by Maud W. Goodwin, is one of the most vivacious and sweet-spirited of recent novels. Here, too, the characters have been drawn with unusual delicacy and firmness, and the plot has been worked out with excellent success. The only blemish is the tragedy near the close, which does not seem either needful or appropriate, but in spite of that the book is charming, and it is as amusing as it is otherwise admirable.



From *Social Life in Old Virginia*. Copyright, 1897, by Charles Scribner's Sons

ious.—The Christmas number of the *Biblical World* is being prepared especially with reference to boys and girls. It will contain articles on the boyhood of Joseph, Moses, Daniel and other Bible heroes, also on Child Life in the Orient and in Missionary Lands.

STORIES

The late Robert Louis Stevenson's *St. Ives* [Charles Scribner's Sons. \$1.50], which Mr. A. T. Quiller Couch completed after Mr. Stevenson's death by adding the last six chapters, is far too long a story. But its excellence is demonstrated by its intense interest. It describes the adventures of a French prisoner in England in the early part of the present century, and is full of striking adventures handled in the author's own brilliant fashion, and the peculiarities of the English, Scotch and French of the time are set forth with what appears to be photographic fidelity. The play of motive and action is exhilarating, and the romance of the tale, which is that of

The scene, for the larger part, is laid on the New England coast. — Another story by Ernst Eckstein, which Mary J. Safford has translated from the original German, is *Cyparissus* [George G. Peck. 75 cents]. It introduces the reader to the political and social rivalries and conflicts of some of the Greek Islands in the remote past. It draws its inspiration from what is known of the ancient Grecian popular life, and it furnishes a spirited picture of personal ambitions and schemings and of public controversies and warfare. It has merit as a historical study, and also a large measure of the interest attaching to any vividly drawn picture of conflicting human interests, such as the author so well knows how to portray. In connection with the study of Greek history such a book is of value in reproducing the atmosphere of the time.

One of the most attractive holiday gifts of the season in its own line is the pair of novels by Mrs. Maud Wilder Goodwin, *White Aprons* and *The Head of a Hundred* [Little, Brown & Co. \$3.00], which are two of the Romances of colonial Virginia, and are printed, bound and illustrated very tastefully, and are sold together in a pretty box. Each is a delightful story, excellently told and full of the true flavor of the colonial period. They have historical value as well as merely romantic interest.

EDUCATIONAL

Prof. G. H. Palmer of Harvard is the author of *Self Cultivation in English* [T. Y. Crowell & Co. 35 cents], a little treatise rich in choice suggestions for the student of English, and itself an example of the mastery of its theme. It is fresh and forcible. — *Stories from the Arabian Nights* [40 cents] belongs to Houghton, Mifflin & Co.'s Riverside Literature series, and is well selected for the purposes of a reading-book. — *Shakespeare's Hamlet* [Houghton, Mifflin & Co. 40 cents] belongs to the Riverside Literature series and is from the Riverside Edition, edited by Richard Grant White with additional notes by Helen Gray Cone. It is an example of the superior work and mechanical excellence familiar to those acquainted with the series. — *Cymbeline* [D. C. Heath & Co. 40 cents], edited by A. J. Wyatt, is Shakespeare's well-known play, prettily issued and supplied with discriminating and accurate notes. — *Coleridge's Ancient Mariner* [D. C. Heath & Co. 35 cents] also has been brought out in a small and tasteful volume, edited by A. J. George, with which also are bound up a few lyrical ballads and other poems.

The eighth edition of Hudson's *Critical Greek and English Concordance* [H. L. Hastings. \$2.00], which the late Prof. Ezra Abbott revised and completed and to which is added Greene's Greek and English Lexicon, need not be described at length here. It may suffice to say that it is well adapted to carry on its familiar and vitally important work. We notice no changes from the seventh edition. — *Uncle Sam's Secrets* [75 cents], by O. P. Austin, and *The Hall of Shells* [60 cents], by Mrs. A. S. Hardy, are two more issues in the series of Appleton's Home Reading Books. They undertake to impart useful information of various sorts, not exactly surreptitiously, but in such attractive guise that the young reader shall be conscious that he is being amused, even if he do not also escape observing that he is being instructed. They are tastefully gotten up and will answer their purpose well. — *The Natural Elementary Geography* [American Book Co. 60 cents], prepared by A. W. Redway, is handsome, comprehensive and a very good example of the best modern text-books. — *Physical Experiments* [Ginn & Co. 45 cents], by Dr. A. P. Gage, is intended for service in the classroom and is interleaved. — *The Study of Mediæval*

History by the Library Method [Ginn & Co. 55 cents], written by Mr. M. S. Mitchell for his own high school classes, is another book growing out of the personal experience and observation of its author, and therefore certain to be of value to others. It is compact and neatly printed. — From the same publisher comes *An Introductory Course in Quantitative Chemical Analysis* [55 cents], by Prof. C. N. Evans. It is intended to simplify and guide the study of a difficult subject. — *Stories of Insect Life* [Ginn & Co. 30 cents], by C. N. Weed, tells little children about moths, caterpillars, beetles, etc., has appropriate pictures and will make a popular reader.

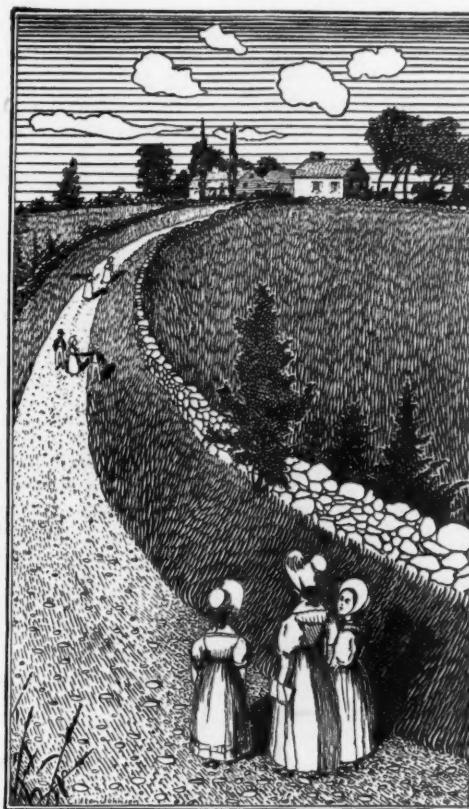
A Bibliography of Education [D. Appleton & Co. \$2.00], by W. S. Monroe, has been added to the International Education Series and is classified in four divisions. — The History of Education, Educational Criticism, Systematic Theories of Education, and the Art or Practise of Education. Under these heads are twenty-two different groups of works em-

exceptionally delightful in Virginia. There social life used to be most generous, luxurious and stately. There were evident a sturdiness of character and a chivalry of manly bearing and a winsome blending of womanly radiance and dignity not unequaled indeed elsewhere but here inspired more by wholesome local pride than in any of the other colonies. It was a rare type of society—that of the Virginians of a century and more ago. Into the pleasant inheritance of its traditions and memories—so far as a modern may—Mr. Thomas Nelson Page has entered, and possessing for his birthright the capacity of appreciating it thoroughly, and being endowed as well with a fluent pen, the outcome is his new little book, *Social Life in Old Virginia* [Charles Scribner's Sons. \$1.50]. He sketches the master, the mistress, the young people, "the Mammy," etc., of the Virginian family; the sports and the politics, the hospitalities and the holiday celebrations, etc., of society as a body, with more appreciation than logical sequence, yet so that they seem very real. It is a charming book and one longs for the revival of the society which produced such men and women. The future may witness their equals but hardly their superiors among their descendants.

The District School as It Was [Lee & Shepard. \$1.25], by W. E. Burton, edited by Clifton Johnson, will find a warm welcome from a multitude of men and women who grew up in the country and who have not forgotten or failed to recall with affection the days of their early home life. The author has made a minute and painstaking study of the subject and has represented the peculiarities of the district school as it used to be with a surprising degree of clearness and distinctness. A number of pages from old spellers are reproduced exactly at the end of the book, and both there and throughout the illustrations are taken from old primers or other text-books. Future generations will value such a book as this more than words can express, and it will revive many of the tenderest recollections in men and women still living and busy with the cares and often crowned with the honors of life, who drew from the country schoolhouse and its primitive but substantial appliances their first inspiration and incentive to rise in the world.

Miss Estelle M. Hurl has become an authority on certain art topics, and the chapters of her volume, *The Madonna in Art* [L. C. Page & Co. \$2.00], appeal to a wide and increasing circle of readers. She has made a careful study of the Madonnas painted by a score or more of the great artists and in this volume they are classified, described and reproduced with gratifying results. The text is instructive but never pedantic, and serves admirably to aid appreciation of the pictures, and the pictures themselves are excellent reproductions, and the volume is a choice example of its class.

A collection of literary *Gems* [J. Stillman Smith & Co. \$1.00], compiled by Mary E. Vibert, has been gathered into a tasteful book and makes a very pleasant impression. The lack of an index is a grave defect. But the selections have been gathered from a very wide range of authorship, and they are certainly choice and suggestive. They are short and of a sort which fasten themselves readily in the memory and afford life-long satisfaction. — *Littell's Living Age* [\$2.25] for July, August and September of the current year is out in the usual neat and handsome form which its bound volumes assume, and it merits the popularity which it always has enjoyed, and which its new features, including translations from foreign sources and its monthly supplement, increasingly justifies.



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FRONTISPICE TO THE DISTRICT SCHOOL

bodying the publications in the English language which relate to education. It will be of great service to instructors. — The Macmillan Co. has published in *Singing Verses for Children* [\$2.00] one of the daintiest and most delightful of the holiday books thus far, and one which the children will relish heartily. The words are by Lydia A. Coonley, the music by Eleanor Smith, F. W. Root and others, and the pictures by Alice K. Tyler. The pictures are in colors and are appropriate and often of superior fitness and beauty. The words jingle merrily and the music is bright and pleasing. There can be no doubt of the success of the publication. — *Maldon and Brunanburh* [Ginn & Co. 65 cents] contains two old English songs of battle, edited by Prof. C. L. Crow. Anglo-Saxon scholars doubtless can read them and the editor has supplied notes and a glossary together with a scholarly introduction.

MISCELLANEOUS

Perhaps the old colonial atmosphere lingers in Virginia no more than in New York or New England, but the local fragrance and charm peculiar to it, which it has everywhere, are

—*Progressive Queries* [Morton & Cressey, 75 cents] is a new game. It seems to be simple, instructive and entertaining, and it embodies the now familiar feature of progress from table to table among the participants.

NOTES

— The second part of the Ashburnham Library is to be sold in London, beginning on Dec. 6.

— Prof. Barrett Wendell, of Harvard University, is the American weekly correspondent of *Literature*, the Messrs. Harper's new English critical journal.

— When Pickwick originally came out as a serial, the average sale of the first five numbers was only fifty copies. By the time it had reached its last number the sales had reached 40,000 copies.

— Paper from Egyptian papyrus at last has been made in London from stems of the Egyptian plant grown in the gardens of the Botanic Society. The papyrus plant is now extinct in Lower Egypt.

— The Aldine Club in New York has arranged to have an exhibition of books of fiction, poetry, travel, essays, etc., published since July 1. The purpose is to give a good idea of recent literary production in the departments selected.

— Mr. Blackwood's plan for making *Blackwood's Magazine* successful was not to tempt able men, by the offer of large pay, to write for it, but to try to induce learned men to write voluntarily on their specialties and then remunerate them handsomely.

— Miss Flora L. Shaw is called "the most accomplished of all women journalists in London" by the *Daily Mail* of that city. She is the colonial editor of *The Times*, and she also has done that journal good special service in Africa and Australia. She is a marvel of industry and research.

— Another series of essays by Judge Robert Grant is to appear in *Scribner's Magazine* next year. It is to be called *Search-Light Letters* and will consist of replies to letters written to him by readers of his Opinions of a Philosopher, *Reflections of a Married Man*, etc. They will be read with eagerness.

— The famous Bernard Quaritch, of London, has been in business more than fifty years, Oct. 15 marking the end of his half-century. Beginning with a cash capital of less than \$50, he has become the most famous dealer in old, rare and choice volumes in Europe. His store, at No. 15 Piccadilly, is a most attractive and popular resort for literary people. He once paid \$24,750 at auction for a single volume, a copy of the Psalter printed in 1459 by Faust and Schoeffer.

BOOKS OF THE WEEK

Ginn & Co., Boston.
SELECTIONS FROM MORT DARTHUR. Notes by W. E. Mead, Ph. D. pp. 348. \$1.10.
SELECTED LETTERS OF CICERO. Edited by F. F. Abbott. pp. 315. \$1.35.
SPECIMENS OF THE PRE-SHAKESPEARIAN DRAMA. With notes by J. M. Manley. pp. 618. \$1.40.
CARLYLE'S ESSAY ON BURNS. Edited by Charles L. Hanson. pp. 84. 35 cents.
POEMS OF WILLIAM WORDSWORTH. Edited by Edward Dowden. pp. 522. \$1.40.
LYCIDAS. By John Milton. pp. 29. 30 cents.
Lee & Shepard, Boston.
AN OREGON BOYHOOD. By Dr. L. A. Banks. pp. 173. \$1.25.
HER PLACE IN THE WORLD. By Amanda M. Douglas. pp. 355. \$1.50.
THE HAPPY SIX. By Penn Shirley. pp. 171. 75 cents.
Copeland & Day, Boston.
MEMORIAL DAY AND OTHER POEMS. By Richard Burton. pp. 73. \$1.25.
VICTORY AND OTHER VERSES. By Hannah P. Kimball. pp. 76. \$1.25.
H. L. Hastings, Boston.
GATHERED GEMS OF SONG AND STORY. Compiled by H. L. Hastings. pp. 222. 75 cents.
Small, Maynard & Co., Boston.
LEAVES OF GRASS. By Walt Whitman. pp. 455. \$2.00.
D. Appleton & Co., New York.
THE EXPLOITS OF MYLES STANDISH. By Henry Johnson. pp. 278. \$1.50.
COMMODORE BAINBRIDGE. By James Barnes. pp. 168. \$1.00.
THE RED PATRIOT. By W. O. Stoddard. pp. 275. \$1.50.

TRUE TO HIS HOME. By Hezekiah Butterworth. pp. 322. \$1.50.
INDUSTRIAL FREEDOM. By D. M. Means. pp. 248. \$1.50.
UNCLE ROBERT'S VISIT. By F. W. Parker and Nellie L. Helm. pp. 191. 50 cents.
HAROLD'S FIRST DISCOVERIES. By J. W. Troeger, B. S. pp. 93. 25 cents.

G. P. Putnam's Sons, New York.
ELEMENTARY JANE. By Richard Pryor. pp. 331. \$1.00.

POETICAL SERMONS. By W. E. Davenport. pp. 278. \$1.50.

MODERN ENGLISH PROSE WRITERS. By F. P. Stearns. pp. 344. \$1.50.

SOME COLONIAL HOMESTEADS AND THEIR STORIES. By Marion Harland. pp. 511. \$3.00.

ANARCHISM. By E. V. Zenker. pp. 323. \$1.50.

THE AMERICAN COLLEGE IN AMERICAN LIFE. By Charles F. Thwing, D. D., LL. D. pp. 313. \$1.50.

Macmillan Co., New York.

ALFRED LORD TENNYSON. A memoir by his son. 2 vols. pp. 516, 557. \$10.00.

YANKEE SHIPS AND YANKEE SAILORS. By James Barnes. pp. 281. \$1.50.

NATURE STUDY IN ELEMENTARY SCHOOLS. By Mrs. L. L. Wilson, Ph. D. pp. 262. 90 cents.

WILLIAM THE SILENT. By Frederic Harrison. pp. 260. 75 cents.

F. H. Revell Co., New York.

POEMS OF THE GOSPEL. By Allen R. Darrow. pp. 128. \$1.00.

PHILIP MELANCTHON. By David J. Deane. pp. 160. 75 cents.

BIBLE STUDY BY DOCTRINES. By H. T. Sell. pp. 152. 50 cents.

ABSOLUTE SURRENDER. By Andrew Murray. pp. 126. 30 cents.

Longmans, Green & Co., New York.

PARABLES. By W. P. Garrison. pp. 214.

SONGS OF FLYING HOURS. By E. W. Watson. pp. 181.

WORDSWORTH. Edited by Andrew Lang. pp. 295. \$2.00.

Doubleday & McClure Co., New York.

TALES OF THE REAL GYPSY. By Paul Kester. pp. 312. \$1.00.

TALES FROM MCCLURE'S. Adventure. pp. 192. 25 cents.

E. P. Dutton & Co., New York.

WHAT DRESS MAKES OF US. By Dorothy Quigley. pp. 133. \$1.25.

THE ECHO-MAID AND OTHER STORIES. By Alicia Aspinwall. pp. 192. \$1.50.

Thomas Whittaker, New York.

CHARACTER THROUGH INSPIRATION. By T. T. Munger. D. D. pp. 136. 50 cents.

A. C. Armstrong & Son, New York.

FAIRY TALES FROM THE FAR NORTH. By P. C. Asbjørnsen. pp. 303. \$2.00.

R. F. Fenno & Co., New York.

LET US FOLLOW HIM AND OTHER STORIES. By the author of *Quo Vadis*. pp. 241. \$1.00.

C. W. Bardeen, Syracuse.

TEACHING AS A BUSINESS. By C. W. Bardeen. pp. 154. \$1.00.

J. B. Lippincott Co., Philadelphia.

WITH FEET TO THE EARTH. By C. M. Skinner. pp. 205. \$1.25.

THREE PRETTY MAIDS. By Amy E. Blanchard. pp. 243. \$1.25.

MEG LANGHOLME. By Mrs. Molesworth. pp. 299. \$1.25.

THE GENERAL'S DOUBLE. By Capt. Charles King. pp. 446. \$1.25.

THE ROVER'S QUEST. By Hugh St. Leger. pp. 270. \$1.25.

KING WASHINGTON. By Adelaide Skeeland W. H. Brearley. pp. 307. \$1.25.

THE LOST GOLD OF THE MONTEZUMAS. By W. O. Stoddard. pp. 309. \$1.50.

TRAVELS IN A TREE TOP AND THE FREEDOM OF THE FIELDS. By C. C. Abbott. pp. 214, 233. \$3.00.

Curtis & Jennings, Cincinnati.

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MAGAZINES

November. GOOD HOUSEKEEPING.—EXPOSITORY TIMES.—EXPOSITOR.—MUSIC.

It is not needful to know the world so very exhaustively. The main need is to know it wholesomely, not stained with its impurities, nor fascinated with its glitter, nor scared by its ridicule, nor caught in its death traps.—E. T. Fairbanks.

Y. P. S. C. E.

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Dec. 5-11. Not To Be Ministered Unto, but to Minister. Matt. 20: 20-28.

What a reversal of the common thought of life Jesus' teaching introduces. How natural it was for the mother of James and John to covet for them honors in the new kingdom. Already Christ had privileged them above all the other disciples excepting Peter by taking them with him up to the holy mount. If any in the little circle were to be selected to be Christ's vicegerents, the choice would probably fall upon them. Disciples of a later day have made the same mistake. They have been ready to be with Jesus in places of authority, to be considered his chosen representatives, to attach to themselves a sense of importance and conspicuity in the kingdom. But modern and early Christians alike need to understand, what Jesus made so clear, that to be associated in a formal way with Jesus is far from attaining the full measure of Christian manhood. To lean on his breast is indeed a rare privilege, but to drink the cup which he drank and to be baptized with his baptism more certainly ranks a man as his disciple. Fellowship with Jesus is only a means to an end, and that end is the more faithful reproduction of his spirit.

We Christians have only begun to grasp the truth which Jesus sets forth here, and which he illustrates later in that striking object lesson when he rises from supper and washes the feet of his disciples. It is far more natural to want to be ministered unto than to minister, to think how this world may be made to empty its treasures into our laps, how from this and that source we may gather that which will add to our wealth, our fame, our resources. But when a man fully enters into the thought of Christ regarding human life, he adopts a totally different program. He says: "I will get only so much as I can in some form or other to give away. I will subject myself to helpful influences only that my power of ministration to others may be increased. I will each day extend the open hand that shares its possessions, not the grasping hand that clenches all that comes within its reach."

Now and then we see a life mastered by this ministering spirit, which seems to care little for what most people seem to regard as essential. We need not look to exaggerated types of such characters as portrayed in the fiction of today. We may see them all around us, not only in those enterprises which require great self-denial, but in the ebb and flow of daily life—that tests quite as severely as any missionary undertaking the quality of a man's Christian discipleship. No one of us, probably, is quite daring enough in his spirit of self-sacrifice, quite willing to run the risks that have sometimes to be encountered to show to others that the Christianity which we profess permeates our whole being.

The editor of the *Interior* has recently returned from a short trip to the Tennessee mountains. He has made Cumberland Gap his headquarters, and has taken several short rides along the well-traveled roads that radiate from that center, going so far that on one occasion he almost accepted an invitation to take dinner in a mountain home. He has discovered that the reading public has been imposed upon, and he assails with characteristic energy Miss Murfree and Dr. Barton, the story writers who have written about that region. He has accepted assurances that there is no such thing as the mountain dialect. We grieve to see Dr. Gray fall thus easily into the pit that lies in the path of superficial tourists. We have visited the region described and penetrated it to a greater depth than our friend of the *Interior* appears to have done, and we are confident that a more extensive knowledge of the subject would modify Dr. Gray's confidence in his own conclusions.

The Georgia Association

The nineteenth session of the original Congregational body of Georgia was held Nov. 11-14 at Athens, Rev. C. S. Haynes, pastor. The mayor met the association with a cordial welcome. This body includes churches in Georgia and South Carolina, thus being more extensive than the State body. Personal responsibility was the keynote struck in the opening sermon by Rev. A. L. Demond, the moderator, with Rev. H. T. Johnson scribe.

The subjects, with scarcely an exception, were well presented and discussed. Among the themes were: Church Growth, Pastoral Functions, The Minister's Wife, African Emigration, The Prevention of Crime, Christian Womanhood, Local Congregationalism and The Enlistment of the Educated Youth in the Practical Work of the Church.

Reports discovered numerical and financial growth, better methods in the Sunday schools, progress in Endeavor work, continued advocacy of temperance principles, and the prevalence of the evangelistic spirit. An hour was spent with Knox Institute, an A. M. A. school for colored youth most efficiently manned by colored instructors.

Interest centered around the complaint of the First Churches of Atlanta and Marietta relative to their treatment by the Atlanta District Conference in refusing them admission. The matter was referred to the State convention for adjustment, and notice was sent to the offending body of the prospective protest.

A decided impression for good in many ways was made upon the community. One was an example in good habits. The ministers of the association are total abstainers from tobacco and intoxicants, their example in this regard being in striking contrast with the conduct of the ministers of the convention of another denomination held immediately preceding. The fact was noted by the people, special mention being made of it by a principal of the public schools on introducing to his pupils a delegation from the association.

Rev. G. V. Clark vigorously presented the work of the A. M. A. Rev. Wilson Callen, now a paralytic, was substantially remembered in his absence. Macon was chosen the next place of meeting, with Rev. C. S. Haynes preacher. Rev. H. H. Proctor was chosen delegate to the National Council. A large audience at the closing ceremonies joined in singing "Blest be the tie." H. H. P.



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Dr. Behrends Championing Conservatism

The Manhattan-Brooklyn Conference, at its fall meeting, enjoyed the delightful hospitality of the South Church and its pastor, Dr. A. J. Lyman. At the afternoon session Rev. C. W. King, Rev. W. H. Kephart and Rev. D. Butler Pratt discussed The Upbuilding of Young Churches in a practical and cogent way. The topic for the evening was Congregationalism. Dr. Bradford spoke on Its Beginnings in the Old World and the New. Few men are better equipped for the handling of this theme, and that night Dr. Bradford was at his best. He not only marshaled the facts at his command, and made clear the discriminations needed in speaking of Puritans and Pilgrims, but spoke with force and feeling.

Dr. Behrends also spoke on Congregationalism, discussing The Present Situation. He said that in the earlier days of American Congregationalism the leaders had divergent views in polity, but were in accord in doctrine. Now there is unanimity in the matter of polity, but a divergence, wide and radical, in doctrinal positions. Errors are current, but they are not, he thinks, to be conquered by heresy trials, nor by checking freedom of utterance. With a passionate intensity Dr. Behrends declared his belief in freedom of thought and speech, even though he deprecated and challenged many things spoken. The truth is to be attained and retained by battling in the arena of free thought and speech—*by battling*, not by cowardly retreat or indolent inaction.

Some are trying to build a new theology on the absoluteness of God. This phrase is dangerous unless defined; it may be a misleading catchword. No man should use it without defining the word God, and you cannot define God without considering his attributes. God's attributes are co-ordinate, mutually interpenetrating. If by the absoluteness of God is meant the absoluteness of God's mercy, the proportion is false; if of his justice, the proportion is false. The absoluteness of God leads to Universalism only when it gives that quality to one alone and not to all his attributes. It is false unless it be the absoluteness of a God who is absolute alike in his holiness, love, justice and truth. Nor do we see it in its true proportion until we place beside it God's eternal decree, establishing the absoluteness of man in the freedom of his will, eternally free.

Some forms of the new theology seem at times ambiguous in their statements on the nature of Christ, avoiding the plain statements not only of the creeds but of such men as Beecher and Bushnell, who were definite in upholding the deity of Christ. They call him man at his best, and God at his best, but they will not call him the God-man. They speak of the indwelling God, but not of the infleshing of God, the incarnation in the literal sense. They agree that he had the soul of a man in which God was present; they do not appear to believe that the soul of God was in the man of Nazareth. They seem to assent to the incarnation, but they veil it in mystic or pantheistic phrases that rob it of its reality.

The battle on the genuineness of the New Testament is over; the battle over the Old Testament will soon be finished, but the end is not yet. The next conflict will be over the authority of the Bible. Is it authoritative? However produced, is it now authoritative? Is it to be placed side by side with other literatures, or on a throne alone? Are we to eliminate what we consider local, temporal, transient? Is it to command us as it speaks, or is it to command us when we endorse it? Are we to measure our lives by its directions, or are we to measure its directions by our judgments? Soon the new theology in its extreme form will uncover itself, and frankly avow what now, consciously or unconsciously, it feels; it will call the Bible advice, to be accepted or rejected as we feel or fancy, and not commands deserving implicit obedience.

E. H. B.

25 November 1897

THE CONGREGATIONALIST

807

Founder's Day at Mt. Holyoke College

Even the most conservative of Holyoke's graduates, who were the most anxious to preserve the traditions of seminary days and to restore to the original condition the buildings as they were before the fire, must now, as they see the really remarkable changes in the year that has passed, yield to the wisdom of the trustees. On the site of the old main building is a structure that perhaps has no equal for beauty and convenience in any college town. The fine chapel in the main building, stained windows, elegant chandelier and a \$7,000 organ, soon to be added through the generosity of Hon. William Whiting of Holyoke, is a gem of architecture. The desk, chairs, pulpit Bible and all the furniture of the platform are gifts of Mrs. George C. Ewing of Enfield, in memory of her mother, Mrs. Isabella Smith (Mrs. Rufus Woods) of Enfield, of the class of 1846. Pearsons, Rockefeller, Porter, Safford, Mary Brigham are the appropriate names affixed, respectively, to the elegant homes of the students scattered about the campus, while the Mary Lyon Hall, with its towers, bell clock, official rooms and post office is under the same roof as the chapel. Generous givers have made this special building attractive. Princely benefactors have been raised up in this time of need. Park, dormitories, concrete walks and various improvements will tell coming generations of their interest in the education of the 400 pupils now at the college, and the names of Goodnow, Pearsons, Rockefeller, Williston and a long list of noble men and women whose names are immortal in the annals of Holyoke.

A letter was read from Sir Arthur John Bigge, lieutenant colonel and private secretary of the queen, in answer to the congratulations sent to her on her sixtieth birthday. He expresses her Majesty's thanks and says the queen was deeply touched by the sentiments to which it gave occasion. Never in the history of the institution were there so many applicants for coming years, and a new dormitory is imperatively needed to meet the demand.

The dedication exercises last Thursday of the several new buildings took place in Mary Lyon Hall. Pres. E. S. Mead gave a cordial welcome to the great company present and spoke of the various gifts. She also recalled the long list of colleges and seminaries of national reputation in different lands, which are the direct outcome of Mary Lyon's foresight and her emancipation from the narrow views of women's education which prevailed sixty years ago.

The address of Dr. Judson Smith, president of the board of trustees, gave a vivid account of the days and situation of our land in 1837. Mary Lyon was the Joan of Arc, fighting not with steel and sword, but none the less a valiant leader in a battle for education and the uplifting of women. At every step she was opposed by those who should have been friends and supporters. Peter the Hermit was no more persistent in his work than the modest Buckland maiden. Her strength lay in her deep faith and assurance that victory would be the result, though years might slowly pass before that result should be secured. Lowell's beautiful tribute to Garrison might be well applied to this queenly woman in her indomitable courage and fiery enthusiasm.

Miss A. M. Hunt of Chicago, the representative of the Western alumnae and of Dr. Pearsons, made a spicy address, giving a glimpse of the genial doctor in his early days when he had cousinly relations with Mt. Holyoke, and an insight into the life of "one grand old man of the Northwest." Mrs. Z. A. Dixon supplemented Miss Hunt's address with well-chosen words.

The address of Rev. F. L. Goodspeed was cut short by the lateness of the hour, but was singularly well expressed and direct to the point, recognizing Mr. Rockefeller's munificent gift and the appropriateness of giving his name to the substantial building just completed.

A. L. Williston and his wife and son received a deserved tribute of praise for their unwearied, untiring care and personal devotion during the last twelvemonth. In addition to this they have connected the various buildings with durable concrete walks. Telegrams were received from Mills College, California, and the Maine alumnae.

Mrs. Helen F. Gulliver, a personal friend of Deacons Safford and Porter, paid a noble tribute to the fidelity and royal service of those two men, who carried into the enterprise their business skill and judgment. It is fitting that their names should be ever recalled on Founder's Day. The writer can add a word of unstinted praise of his old associates, who could take off their coats and work by the side of the humblest workman on the premises, and their wives were none the less devoted. E. Morris, Esq., of Monson paid a worthy tribute to his old neighbor and townsmen, Andrew W. Porter.

The amount now required to meet the pledge of Dr. Pearsons for the endowment fund is about \$39,000, to be lessened by the alumnae of the institution by a pledge of \$9,000, leaving

said Dr. McLeod, "clearly recognizable has been its peaceableness. While maintaining the dignity of its own order and uttering with boldness its own convictions, it has had no deprecatory word or lofty look for any other body of Christians. Though almost, if not quite, the first in the field, it has neither erected barrier nor uttered protest against the incoming of other churches, though they have come so thick and fast that now there is no other equal area of the city so overchurched as this." Quoting the material tendencies of the past fifty years, Dr. McLeod said: "This church has stood firm as an oak in the tempest, firm as a rock in the swirl of counter currents."

Speaking of the two chapels which the church founded and still mothers, Dr. McLeod said that the Clinton Avenue congregation had gotten much from them; they have proved sources of untold blessings to the church itself. "Through them," he said, "have we learned that giving is getting, and have proved the new spiritual arithmetic, which teaches that by subtracting we add and by dividing we multiply."

Beginning with twenty-one members, it has received 2,800, and now has 1,020. It has given away about one million dollars to objects quite outside itself, and has erected a church building for each year of its existence. At the close of the sermon a statement was made concerning an indebtedness incurred some years ago in necessary repairs—a debt that could have been paid long ago had it been deemed wise to retain contributions to outside objects. The sum of \$32,000 was raised within a few moments. The remaining \$2,000 of debt was pledged during the week, and the congregation enters upon its second half-century of usefulness unhampered.

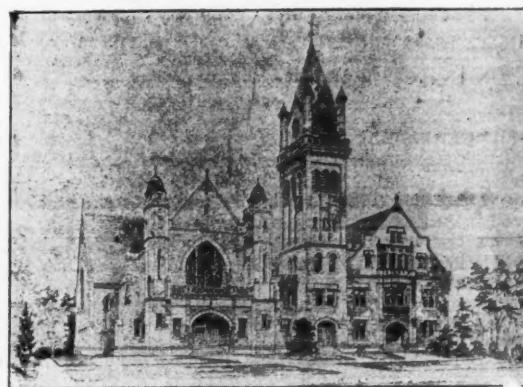
The celebration was continued on Wednesday evening, when flowers, music and a crowded house constituted another joyous occasion. Rev. Dr. A. J. Lyman related humorously how he felt when, a trembling theologue, he preached his first sermon in Clinton Avenue Church. He spoke of the genial personality of the three pastors, and of their marked influence not only upon the congregation but on the larger life of the whole city. He alluded with tenderest feeling to Dr. Budington.

Dr. Storrs said that the church and his own had come into the closest touch largely through a frequent interchange of members. He had been in at the birth of the church; he had rocked its cradle. The church had always been unique for its singleness of purpose, its almost unbroken period of non-indenturedness. It was therefore a thoroughly honest church—a condition to be envied by scores whose wail is debt.

The church was noteworthy, said Dr. R. R. Meredith, for its diffusion of the pure gospel with breadth and power. Its future would certainly be as remarkable as the past for open-handed beneficence. Looking around to clergy on the platform and near it, Dr. Meredith spoke of the feeling of fellowship invariably experienced by ministers in churches of denominations not their own. There must be strict denominational lines, but there is everywhere a growing spirit of Christian brotherhood.

A Presbyterian minister in western New York, just after the elections, suggested "probabilities" quite as trustworthy as those of the Weather Bureau:

Let no one suppose that the result in the State was due to the weather or to the fact that this is an "off year." It is simply a rebellion against the domination of Mr. Platt. Judging from what I have personally seen, there must be many thousands of Republicans who voted the Democratic ticket as the only way open to protest against Mr. Platt's New York campaign in the interest of Tammany.



THE NEW ADMINISTRATION BUILDING AT MT. HOLYOKE

\$30,000 to be raised before Jan. 1. The College Glee Club has given \$1,000, the proceeds of a recent concert tour. Mr. Rockefeller has added \$10,000 to his previous gift of \$40,000 for the hall that bears his name. In addition to this, \$100,000 are needed to carry out the plans of trustees in completing work commenced.

S. E. B.

Clinton Avenue's Jubilee

The note which ran distinctly through the first of three joyous services held to commemorate the fiftieth year since the founding of the Clinton Avenue Church, Brooklyn, was, "What hath God wrought? The Lord hath done great things for us, whereof we are glad." This was the text of the historical and reminiscent sermon preached by Rev. Dr. T. B. McLeod on Sunday morning, Nov. 14. A beautiful place of worship with the home feeling that ought always to obtain in God's house led one naturally to look for each member of the congregation in his accustomed seat. Two of these members, both past the allotted period in age, were there to recall the modest beginning in which they shared fifty years ago. "The history of this church," said Dr. McLeod, "has been the history of a fountain and not a maelstrom, of a steady star and not a comet, or a gently flowing stream and not a torrent." The original twenty-one members were not refugees from other communions. They were plain family folk, who wanted a quiet church home and took the most direct way to get it.

"One of the characteristics of the church,"

In and Around Boston

The New Congregational House

Next Monday at high noon the corner stone is to be put in place. We have seen the box which is to contain the treasures that will be hid away in the foundation of the building, the trowel to be used by Governor Wolcott, and the printed program of the exercises is before us. Mr. Samuel Johnson, president of the Congregational Association, will preside. The congregation will be led by Rev. M. M. Cutter in singing Dr. Leonard Bacon's hymn:

O God, beneath thy guiding hand
Our exiled fathers crossed the sea.

Dr. C. A. Berry will bring greetings from our brethren now living across the sea, after a statement of facts has been made by Mr. S. B. Capen of the building committee and his Excellency, the governor, has laid the corner stone. Then Dr. Alexander McKenzie will speak of what the building signifies historically and Dr. W. E. Barton of what the building prophesies. Prayer will be offered by Dr. E. B. Webb, an original hymn will be sung, and Dr. S. E. Herrick will pronounce the benediction. We understand that a platform is to be built on the premises, which will accommodate about 200 persons. We are sorry that the room will be so limited, but no better arrangement seems to be practicable. If the weather should prove bleaker than it was when our Pilgrim Fathers first approached these shores, we have a place of retreat which they had not—Pilgrim Hall.

Dr. Barrows at the Club

American Board secretaries were in evidence at one end of the table of honor at the meeting of the Congregational Club last Monday evening, while at the other end were the two well-known printers, Thomas Todd and Samuel Usher, who in presenting, respectively, reports of the outlook and the nominating committees embraced the opportunity to exchange professional compliments, much to the amusement of the audience.

President Barton's words in introducing Rev. J. H. Barrows, D. D., were felicitous and cordial, and the guest of the evening responded in a similar vein, expressing his satisfaction at being again among New England Congregationalists, to whom ever since his pastorate in East Boston he has been closely attached. His subject, The Battle in Asia, was introduced by a rapid review of his recent trip, lit up by many flashes of humorous description of incidents that befell him from point to point. He showed that he brought back a new enthusiasm for foreign missions, a deep appreciation of what they have already accomplished and a stalwart belief in the final triumph of Christianity.

Dr. Barrows stated some of the questions put to him by acute Hindus to whom he lectured. The three great evangelizers of India are truth, justice and kindness. The missionary loses nothing by admitting the excellent features in the religious system which he undertakes to supplant. The message for the missionary in the Orient must be the distinctively Christian message. The Brahmosomaj is disintegrating. Mr. Mozoomdar mourns this fact. He has been practically cast out in Calcutta by those whom he sought to lead toward Christ. Noble theistic ideas are not sufficient unless they are in harmony with Christian theism.

Do Reformatories Reform

Rev. W. J. Batt, chaplain of the Concord Reformatory, the first speaker upon this topic at the Boston Ministers' Meeting last Monday, held that there is no more doubt that a well-managed reformatory will reform prisoners than that a live church will convert men. Per cents. of reformation are impossible; it is so in a church. The whole problem of crime is vast and dark. Reformation is change of character. This is never secured save by a divine blessing upon a human purpose. Honesty, industry, economy, regard for righteous-

ness, Sabbath keeping prevail in the ideal penal institution. The old-style, reprehensible reformatory deals in Tammany politics in that the "smart" prisoners are made a privileged class, if they will control others. Trade schools and all modern methods and departments are entirely inferior in importance to the persons in control. Large and genuine results can be obtained only when plans are executed with the same sense as in the successful church.

Superintendent Scott of Concord said that reformatory measures and systems could effect little so long as social conditions increased criminal population. Our own State is third in the list of criminal statistics. This is to be understood in part by the raising of the standard of ethics rather than in a necessarily increased depravity. No community has more criminals than it deserves. Increase is largely of the misdemeanor class, not for felony. Sixty per cent. are due to drunkenness. Eighty-three per cent. are of foreign parentage. No graduates of technical schools are found in our prisons. More attention should, therefore, be paid to the industrial side of education.

Secretary Bailey of the board of prison commissioners supported Mr. Batt's statement regarding the excellence of the Concord institution. Our prisons express the moral sentiment of the commonwealth. From fifty to seventy-five men at Concord are recommended for dismissal each month. When employment can be secured there is little objection to release. Each discharged man is obliged to report monthly for one year. In 1896 800 men were released; of this number only eighteen were returned. Mrs. Florence Spooner, president of the Massachusetts Prison Reform League, spoke briefly.

For Deepening the Christian Life

A Keswick convention is to be held in Boston next week, beginning Monday evening, Nov. 30, and continuing through the following Thursday. Three sessions will be held daily, commencing at 9:30 A. M., 3 and 7:30 P. M. The purpose of the convention is thus expressed in the circular announcing it:

We would have this peculiarly a gathering "in the name of our Lord Jesus Christ," and under the acknowledged guidance of the Holy Spirit; and sacred song, united prayer, the truth taught, and the manner and order of its presentation, will be wholly with reference to one end, that unbelief and all known sin may be put away, and that God may reveal to our faith the practical holiness possible to the believer in Christ Jesus, by the Holy Spirit.

The Keswick teaching was fully and sympathetically explained by Rev. G. Campbell Morgan of London in our issue of Aug. 24. These meetings are to be conducted by Rev. Charles Inwood of Belfast, Ireland, and Rev. Dr. A. T. Pierson. *Northfield Echoes*, No. 4, a pamphlet issued at Northfield, Mass., contains a number of interesting addresses on such themes as will be presented at Berkeley Temple next week.

Important Methodist Assemblies

The National Convention of the Methodist Episcopal City Missions met in Boston last week. The attendance was large, the addresses able, the discussions practical, and the benefit to the workers gathered must have been great. Bishops Goodsell and McCabe were present and spoke, as did non-Methodist workers along similar lines. So far as we know our Methodist brethren are the only ones engaged in this work who have federated and arranged to profit by such an annual gathering.

About the same time the first National Congress of the Methodist Episcopal Church was held in Pittsburgh, Pa., at which Bishop J. H. Vincent presided. The discussion of the topics before the conference attracted wide attention.

News from the Churches

Meetings to Come

BOSTON MINISTERS' MEETING for Nov. 29 will be omitted. Union session with the Baptist and M. E. Ministerial Associations at Lorimer Hall, Tremont Temple, at 10:15. Address by Dr. C. A. Berry of Wolverhampton, Eng., on The Federation of the Churches in Great Britain.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, in Pilgrim Hall, Congregational House, every Friday at 11 A. M.

Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the **MASSACHUSETTS HOME MISSIONARY SOCIETY**, No. 9 Congregational House. Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset Street, Boston. Frank H. Wiggan, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle Street.

WOMAN'S BOARD OF MISSIONS, Room 1 and 2, Congregational House. Miss Sarah Louise Day, Treasurer. Miss Abby B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational work, and missions sent among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

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CONGREGATIONAL EDUCATION SOCIETY (including work of former New West Commission).—Aids four hundred students for the ministry, eight home missionary students, and educational work in the South, ten free Christian schools in Utah and New Mexico. F. Wilkins, Treasurer. Offices: 10 Congregational House, Boston; 151 Washington Street, Chicago, Ill. Address, 10 Congregational House, Boston.

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MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Applications should be sent to Rev. E. B. Palmer, Room 9, Congregational House, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign ministers and their families, the National Council of the National Council asks from each church one spcl. offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest*: I bequeath to the "Trustees of the Congregational Church Building Society of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies in Massachusetts and in other States. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Secy.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1829. Chapel and reading-room, 287 Hanover Street, Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 10:30 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to H. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Clothing, comfort bags, reading etc., to Capt. S. S. Nickerson, chain, 287 Hanover Street. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$_____, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT ON THIS WEEK'S NEWS

The immediate effect on our churches of an influx of foreign population, in some cases displacing our own people, as in a Minnesota town, is, of course, to weaken them. The only hope is in Americanizing and Christianizing the rising generation, which before many decades may greatly strengthen the force of Christian workers in that region.

We hear occasionally of small churches, weak and hard pressed, which nevertheless share their slender energies with neighboring out-stations still more needy. Would that every church could thus reach out in proportion to its ability.

The excellent entertainment of the American Board at its annual meeting in New Haven may, perhaps, be accounted for by the generous spirit which is vouches for in the financial statement sent this week from that city.

Such a blaze as that indulged in at a California installation ought to illuminate the opening prospects far down the years. We think most churches would prefer it to even a Fourth of July bonfire.

Few communities can recall a better history

than one in Vermont which reports its recent anniversary below. Few have had families of as sterling qualities, which have been so wholly given to service in the church.

The necessity for organizing a new conference in northern Minnesota seems to indicate that the army of immigrants pouring into that section are largely being won for Christ.

Is not a practical way of securing that cordiality and love in the churches for which we have so long prayed and labored found in an Ohio item?

Gratifying reports come from Nebraska in the line of steady growth and the raising of church debts.

VIGOROUS LIFE TRANSPLANTED IN BROOKLYN

The organization of Bethesda Church, Brooklyn, and its recognition by a large council, Nov. 16, was a unique event. Seldom has a Congregational church begun its existence with a membership of 523, as in this case. On the day of its birth it took a place in the front rank in numbers.

About fifteen years ago Central Church started a mission or branch under the name Bethesda Chapel. Mr. G. A. Bell assumed the charge, having associated with him a strong force of workers. The enterprise prospered, an excellent building was erected, which was soon filled, with a Sunday school having a membership of about 1,000.

Eight years ago the prudential committee of Central Church called Rev. Charles Herald to become pastor at the chapel. Mr. Herald was born in England of Christian parentage and received a good education from the schools, travel and extended business experience. He is a man of intense earnestness and has a picturesque way of putting things. Ten or twelve years ago he commenced giving all his time to Christian work as an evangelist. He was ordained an elder by the Chicago Avenue Church of Chicago, and on Mr. Moody's suggestion turned his steps eastward. At the close of a winter's campaign in Cooper Union, under the New York Presbytery, he accepted the call to Bethesda and was ordained to the ministry.

The neighborhood in which the chapel is situated has been growing rapidly, and the home church's fostering care has been generous financially and spiritually. Mr. Herald has been tireless in his pastoral efforts, fearless and tender in his preaching. God's blessing has been vouchsafed, and as a result the harvests have been rich and abundant.

This is a people's church, consisting mainly of the laboring classes, who are held to it not so much by what it does for them as by what they have done for it. The members have responded to Mr. Herald's appeals, and have given of their means, time and effort without stint. As a result, this summer all most interested, including Dr. A. J. F. Behrends, pastor of the home church, and Mr. Herald, were of the opinion that the time had arrived for Bethesda to become an independent church. All its members had been enrolled with the Central Church; of these 523 received letters of dismission. This will diminish the enrolled membership of Central Church from 2,100 to 1,600, but it will add greatly to her glory and joy. The building in which Bethesda worships will continue the property of Central Church, which will rent it for a nominal sum. The Sunday school is also to remain under its control, receiving annually \$1,500 for its maintenance until such time as Bethesda closes a financial year with a balance of \$1,500. The new church at once becomes responsible for the care of the building, the pastor's salary and other expenses outside the Sunday school. For the ensuing year it has more pledges than the estimated expenses require.

The church has had a boys' brigade and some popular entertainments, but it is not an institutional church. Rather it might be termed a gospel, "go-for-the-people," evangelistic church. The pastor preaches the old message in the old way, and his success is an emphatic refutation

of the common assertion that only a modified, modernized gospel can reach the intelligent working men of the land. He is in the prime of life, being just fifty years old. May he be spared many years to extend this work which God has blessed.

E. H. B.

A NEW PASTOR IN A BOSTON SUBURB

The Prospect Street Church, Cambridgeport, Mass., has not waited in vain during the more than a year and a half since its former pastor, Rev. D. N. Beach, D. D., was wooed away to Minneapolis. Just about two months ago the Cambridge people found the man of their heart, and within a fortnight of their decision Rev. R. A. Beard, D. D., of Nashua was ready to remove from the Granite State to Massachusetts.

The resignation of the pastor-elect virtually closed a period of over three years of service in Nashua. During this time the pastor has won a host of friends, not alone within the church and congregation. His attention to his specific duties as pastor have not lessened his interest in the community, so that as a citizen



REV. R. A. BEARD, D. D.

as well as a spiritual counselor he has been a leader. His worth as a preacher and director of church work has been recognized in appreciative expressions adopted by the church, society and council, and also particular notice was called to his unusual efforts and interests in public life.

To the words which had been spoken and written by the afflicted people was added a great testimonial of affection at the farewell service. This informal gathering was warm with exchanges of good will and wishes, and the large number of persons present were of one mind in their regret at the severing of such pleasant relations as a few years had formed. The affair gave evidence of feelings of more than ordinary depth. At the Sunday services, also, there were exercises and numbers which spoke largely for the heart of the community.

Dr. Beard is just at the prime of life, forty-six years of age, a New Englander by stock, an Ohioan by birth. After his early schooling he studied for the law, and was admitted to the bar on his twenty-first birthday, and then practiced with marked success. He had always been a Christian worker from an early age, and in later years was sought as a speaker at special gatherings connected with church work. Through his own inclination and the advice of friends, he resolved to enter the ministry, and pursued the regular course at Oberlin Seminary. His first parish was at Brainerd, Minn., where his work was eminently successful and resulted in the formation of a new church. Then he served the Congregational H. M. S. as State superintendent in Washington. His next position was as president of Fargo College, and the next as pastor in the church which he has now just left. Other attractive opportunities have been open to Dr. Beard before the call to Cambridge,

but he considers that his newly accepted field affords a larger opening than his previous offers could present. The installation service at the Prospect Street Church occurred Nov. 17. A large, representative council was present. The sermon was preached by Rev. Alexander McKenzie, D. D., and the prayer was by Rev. Thomas Sims, D. D.

CONNECTICUT BRETHREN MEET

The thirty-first annual meeting of Connecticut Conference was held at the South Church, Bridgeport, Nov. 16, 17. Organization was effected by electing Hon. G. E. Tinker of New London as moderator and Rev. E. K. Holden scribe. After devotional services Rev. Frank Russell, D. D., pastor of the church, extended cordial welcome.

Usual reports were presented, the treasurer's showing a slight increase in collection of funds. Regarding the ministerial fund, Rev. J. H. Twichell, D. D., delivered an eloquent ten-minute plea. One of the chief matters of interest touched the special report on a revised Sunday law. At the previous meeting of the conference a committee was appointed to prepare a Sunday law for adoption by the general assembly last winter. The legislature committee threw aside the draft submitted to it and substituted a bill making the law less restrictive but increasing the penalties. Mr. H. G. Newton of the committee spoke at some length of Sunday laws in general. The church and organized Christian efforts, said he, have done a great work in revising the laws for Sabbath observance, and there is no good reason why a suitable measure could not be carried through the legislature. Accordingly he advocated the appointment of a new committee to frame a law to present at the next general assembly. It should be clear and concise, so that church-going people and law-abiding citizens would be satisfied with it and then it could be readily passed and rigidly enforced. A long and spirited discussion followed, and finally the old committee was reappointed with additional members. In connection with this subject Judge Perry gave an interesting address on Sunday Observances According to Law and to Conscience, discussing the difference between early and modern laws. Probably no conference action of late years has been of such general interest to so many throughout the State, nor so important in its bearing on the general welfare as this.

The papers and addresses were all of a high order of merit and the discussions general and interesting. They included The Doctrine of Regeneration as Held in Our Churches Today, by Prof. C. S. Beardslee; The Proper Preparation for Effective Membership in Our Churches, by Rev. Asher Anderson; Scriptural Church Discipline, by Rev. C. H. Barber; The Responsibility of the Membership of the Churches for the Salvation of Souls: (a) In

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the Family, by Rev. J. E. Twitchell, D. D.; (b) Through Existing Parish Organizations, by Rev. A. F. Pierce; (c) In the Outside World, by Rev. H. H. Kelsey. Rev. J. A. Hamilton, D. D., of Boston spoke in behalf of the Education Society, Dr. W. A. Duncan of Boston presented the claims of the Sunday School Society, while Rev. Dr. C. C. Creegan of New York represented the American Board. Corporate members of the American Board nominated for election were Rev. Messrs. T. K. Noble, D. D., E. E. Lewis and G. B. Bunnell.

Three memorials were presented asking the conference to appoint a State missionary to render assistance to the general secretary, and a resolution to that effect was unanimously adopted. It was voted to hold the next annual conference with the First Church, Danbury.

E. D. C.

CENTENNIAL ANNIVERSARY AND DEDICATION IN VERMONT

Friends of the church in Craftsbury gathered with the members in large numbers, Nov. 17, to celebrate the centennial and to rededicate the house of worship. A historical address was given by the pastor, Rev. R. C. Moodie, which dwelt largely on the history of town and church and showed the quality of the settlers led by Colonel Crafts into northern Vermont. This was the first church in Orleans County, and though never large has maintained a sturdy independence and shown the characteristics of the best type of Congregationalism. A paper on The Women of the Church was read by Mrs. M. R. Rawson, Des Moines, Io., giving an account of the mothers' meetings and the missionary societies and paying a tribute to some of the rare Christian women of the church. Letters from former members were read and reminiscences given. At the dedication the building committee reported the entire expenses as \$3,051, and a debt remaining of \$664. The old building has been raised, giving space for a vestry below, new windows have been put in, the audience-room reseated and upholstered and a furnace put in. The fund for repairs was started by a gift of \$1,000 from Mrs. M. T. Hunt of Burlington, who has given largely before to the academy and library. The sermon was preached by Rev. J. M. Dutton of Newtonville, Mass., a son of one of the deacons, who spoke upon the place of the church in the community. The prayer of dedication was offered by Rev. Joseph Boardman, a former pastor. Great credit is due the pastor, a native of the town, and his wife, a daughter of one of the deacons, for their work in placing the academy upon a firmer foundation, securing a fire-proof library for the village, and now for rebuilding the meeting house.

THEOLOGICAL SEMINARIES Bangor

The Thanksgiving recess will include Friday immediately following the holiday.—At a meeting of the Sociology Club, Nov. 15, an interesting paper was given on University Extension. The Rochdale co-operative system was discussed. A book review upon Social Meanings of Religious Experiences was submitted. There was also a discussion upon

pastoral work in small towns in the West.—Professor Gilmore has completed an able course of lectures to the Juniors upon the Higher Criticism.

Andover

Professor Taylor has resumed his duties after a considerable absence in Europe, where he has devoted much time to investigation. His five lectures in Biblical history have begun with the Junior Class. Their object is to unfold the story of man as seen in the Scriptures. The text-book is the English Bible, and the contributions of Oriental archaeology are made frequent use of.—The Thanksgiving recess extends from Wednesday noon to Friday noon of this week.—The topic at the first of the public meetings of the Society of Inquiry was Madagascar. S. F. Goodheart spoke on The Recent Disturbances on the Island and Their Effects on Evangelical Missions; Mr. Hartwell spoke on Missions between 1821 and 1861; Mr. Fisher spoke on The Land and the People.—S. F. Goodheart of the Senior Class supplies the church in South Merrimac.—The Senior preacher this week was J. S. Colby.—At the Senior Class exercise G. H. Wright read and F. W. Dean spoke extemporaneously.

Hartford

Last week Professor Perry gave a talk before the C. E. Society of Center Church on the Manuscripts of the New Testament.—Professor Mitchell spoke last week before the Twentieth Century Club of this city, taking as his subject The Need of a Positive Religious Creed.—Misses Sanderson and Holmes, Mt. Holyoke, '95, attended the exercises held in honor of Founder's Day at their alma mater last Thursday.—Dr. Parker of the Fourth Church addressed the Conference Society of the seminary last Tuesday evening on the subject The Use of Liturgy in Church Services.

Yale

The faculty and students tendered a reception to Professor Cheyne of Oxford, Nov. 19. President Dwight also gave him a reception during his recent visit.—Last week the Leonard Bacon Club debated: That A Knowledge of Greek and Hebrew Is Essential for Success in the Ministry. The second lecture was A Homiletical Quiz, by Dr. H. A. Stimson of New York. The next lecture will be given Dec. 1 by Dr. Lyman Abbott.—Class deacons have been elected as follows: J. B. Lyman, Junior Class, Warren Morse, Middle, and A. E. Fraser, Senior.—F. C. Bliss was Senior Class preacher last week.—By request of the class Professor Bacon has added an hour a week to his Graduate Class in the Teachings of Jesus. The Synoptic Problem is also being discussed with great interest.

Chicago

Professor Herron participated in the discussion in the seminar in Biblical sociology.—The 16th session of the Society of Biblical Research was held at the Sherman House Saturday afternoon. Papers were read on the interpretation of Amos 3:

Continued on page 812.

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Continued from page 810.

1-8, by President Harper; on Recent Discussions of the Chronology of the Apostolic Age, by Professor Votaw, and on the newly-found Logia, by Professor Zenos.—Saturday night Professor and Mrs. MacKenzie gave a reception to Dr. Berry.—Professor Taylor addressed the students' Christian Association at the University of Michigan, Sunday, the 21st, on the social aspect of personal progress, and a union meeting of the churches and students in University Hall on personal responsibility for social progress.

CONFERENCES AND ASSOCIATIONS

WIS.—Milwaukee District Convention met in Wauwatosa, Nov. 8, 9. The sermon was preached by Rev. J. B. Davidson. Topics were: How Varied Shall Church Organization Be? How May the Active Co-operation of All the Members Be Secured? How to Get the Greatest Good from Devotional Study of the Bible, The Word Under the Spirit Light, The Church and Young Men.

MINN.—Duluth Conference was organized Nov. 15 at Duluth. It embraces 10 churches in the northeastern part of the State, including those upon the Iron Range. Addresses were made by Rev. Messrs. G. W. Gallagher, C. H. Patton, W. W. Newell, R. P. Herrick and others. The Northern Pacific Conference, from which the churches forming the Duluth Conference withdrew, embraces the northern half of Minnesota, a region considerably larger than one-half of New England. Immigration is pouring into this section of the State so rapidly that the organization of a new conference is a necessity.

WN.—The semi-annual meeting of Northwestern Association was held at Columbia City, Nov. 2, 3. The papers and addresses were all of high grade and excellent spirit. The general theme was The Church at Work, the first afternoon being devoted to The Minister—In His Pulpit, In His Parish, As a Citizen. Next The People were considered in three papers and addresses. Another session was given to the themes, The Business Man's Responsibility, Woman's Work in the Church, The Young People. The sermon, by Rev. W. J. Gray, on A Peculiar People Zealous of Good Works, was clear and forcible. The last evening was given to the suc-

Continued on page 813

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CATARRH
SNUFF
CURES CATARRH

It has never been equalled for the instant relief of Catarrh, Cold in the Head and Headache. Cures Deafness, restores lost sense of smell. Sixty yrs. on the market. Price 25cts. at drugstores or by mail, postage paid. B. C. Keith, Mfr., Cleveland, O.

Continued from page 812.

cessful examination of Mr. R. D. Bailey for approbation to preach. The following action was taken by unanimous vote:

Whereas, The Puget Sound Association, of which the Northwestern Association is the lineal successor, at its meeting in Snohomish in May, 1891, indorsed the plans there submitted to it by Rev. J. R. Chaplin for the establishment of a Congregational university at Olympia, Wn., giving him its indorsement in his appeal to the Congregational churches and public; and

Whereas, That indorsement has long since been, for good reasons, practically withdrawn; and

Whereas, There has recently appeared in a leading daily paper of this State the following: "Rev. J. R. Chaplin is preparing to go East again in a few days in the interest of Olympic University of Olympia, a Congregational institution. He will travel through Ohio, Indiana, Michigan and Pennsylvania."

Therefore, Be it resolved by the Northwestern Association of Churches and Ministers, in regular meeting assembled, that in our judgment the following statement should be published by it to the general public:

That there is no recognized movement among the Congregationalists of Washington looking to the establishment of a Congregational university at Olympia at this time. That we desire it to be distinctly understood by our brethren, friends and the general public in the East that the Congregationalists of Washington have authorized no one on behalf of the Olympic University to sell any lands whatsoever on its indorsement, or to collect funds at their instance.

A. J. BAILEY,
Chairman of Committee.

CLUBS

MASS.—The Young Men's Club of Boston met, Nov. 17, at the American House with good numbers and interest. Denominational night was observed, and the speakers and subjects were: Rev. E. H. Ryngton, D. D., of Newton on What Old Boston Has to Say to Young Boston, and Rev. W. E. Barton, D. D., on The Young Men of Boston and Their Present Opportunity. Several new members were elected.

A club for Lowell and vicinity has just been organized and will hold its opening meeting at the John Street Church, Dec. 6, to discuss The Need and Value of Such a Club in Lowell.

The meeting of the Newton Club, Nov. 15, was addressed on Parental Education and School Education: Do They Properly Supplement Each Other? Mrs. A. P. Norton spoke of The Proper Correlation of the Home and the School; Miss A. B. Tomlinson of the Brookline high school gave a teacher's suggestions as to Ways in Which the Home May Support the School; and Mrs. F. E. Clark took up Some Neglected Corners, emphasizing the necessity of keeping in mind the relative importance of study and religious work.

Mo.—The 65th regular meeting of the St. Louis Club was held in the rooms of the Mercantile Club, Nov. 15. Hon. W. D. Hoard, ex-governor of Wisconsin, the speaker of the evening, made a strong address on Definitions. Hon. C. P. Walbridge, ex-mayor of the city, was elected president of the club for 1898.

NEW ENGLAND
Massachusetts

[For Boston news see page 808.]

BROOKLINE.—Harvard proposes to remodel its pulpit, which has stood the same for 25 years. The high casing which has been before the preacher will be removed, and the pulpit placed at one side of the platform, from which broad steps will descend to the floor. The communion table will occupy the center of the platform with chairs at either side. On the right will be the assistant pastor's reading desk.

MALDEN.—Maplewood. A week of prayer for the quickening of the spiritual life last week resulted in a great blessing to many of the members, and a number inquired the way to Christ. There have been 110 additions during the last three years. The evening congregations now tax the capacity of the house, and a season of aggressive work and gathering is looked for.

NEWTON.—Auburndale's annual church supper and business meeting, Nov. 16, was, as always, a delightful occasion, with reports from all its organizations. There were responses from 177 members at the roll-call. The church has accepted the rules recommended by the National Council regarding absent members.—First. Next Sunday Rev. D. L. Furber, D. D., pastor *emeritus*, will preach a sermon written and delivered 50 years ago. This is in anticipation of the celebration, Dec. 5, of the 50th anniversary of his settlement. The Sunday school

Continued on page 815.

Poor, Forgotten Hair Mattress!

Five years from now no one will dream of buying a *hair* mattress. It is outclassed—superseded—surpassed by modern science and sanitary teaching.

The Ostermoor Patent \$15. Elastic Felt Mattress.



will take its place. Already thousands have accepted our offer to prepay express charges and sell on the distinct agreement that you may return it and get your money back if not the equal of any \$50.00 Hair Mattress in cleanliness, durability and comfort, and if not satisfactory in every possible way at the end of

Thirty Days' Free Trial.

Patent Elastic Felt consists of airy, interlacing, fibrous sheets of snowy whiteness and great elasticity; closed in the tick by hand, and *never* mats, loses shape or gets lumpy. Is perfectly dry, non-absorbent, and is guaranteed vermin proof. Tick may be removed for washing without trouble. Softer and purer than hair can be; no re-picking or re-stuffing necessary.

If you are skeptical about its merits, or don't need one now, send for our handsome, illustrated pamphlets, "The Test of Time," and "Testimonial Wonders," mailed free for the asking. They give full particulars.

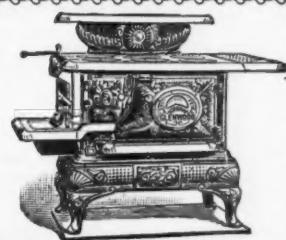
How to Order:—State exact size desired (size 6 ft. 9 in. x 4 ft. 6 in. will be sent unless otherwise specified). If desired in two pieces remit fifty cents extra. Patent Elastic Felt Mattresses are not for sale by stores anywhere. Wretched imitations are offered by unscrupulous dealers—please write us if you know of such cases. References: Bradstreet or Dun's Agencies.

OSTERMOOR & CO., 118 Elizabeth St., New York.

We have cushioned 25,000 churches. Send for our book, "Church Cushions."

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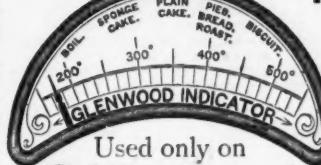
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keep house without a



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This Oven Thermometer

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to modern cooking
ever invented.



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The Glenwood agent in your town has them.



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Box 20, Westfield, N. J.

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UNLIKE OTHER BELLS
SWEETER, MORE DUR-
ABLE, LOWER PRICE.
OUR FREE CATALOGUE
TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

The Business Outlook

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CHAMBERLAIN—In Grinnell, Ia., Nov. 12, Rev. Joshua M. Chamberlain, a native of West Brookfield, Mass. For several years he was the financial agent of Iowa College, later serving for twenty years as its treasurer, while for the last ten years of his connection with the college he acted as its librarian.

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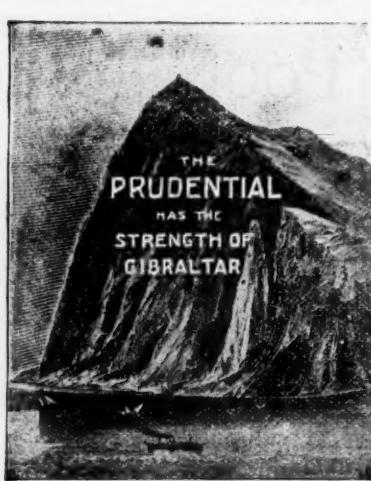
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HOOD'S PILLS cure nausea, sick headache, indigestion, biliousness. All druggists. 25 cents.



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Assets	Liabilities	Income	Surplus	Insurance in force	Claims Paid, over
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Guaranty Trust Co. of New York,

NASSAU, CORNER CEDAR STREET.

CAPITAL \$2,000,000
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Bonds issued by Cities, Counties or States are as safe when carefully selected as Government bonds.

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WESTERN FARM LANDS,
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GEORGE G. KELLOGG, 8 Congress Street, BOSTON.

8% Do you want your money to earn it
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AT MANUFACTURERS' JOHN H. PRAY, SONS & CO.,
PRICES. 658 WASHINGTON ST.
CARPETS AND UPHOLSTERY.
Opp. Boylston St.
BOSTON.



Continued from page 813.

has outgrown its quarters. Eleven new members were received at the November communion, six on confession.

LOWELL.—*Highland.* Much regret is expressed at the resignation of Rev. C. L. Merriam, who has endeared himself not only to his own people but to all the churches in the city. He became pastor in 1891, succeeding Rev. S. W. Adriance, the first pastor, and has been especially successful as an evangelistic worker.—*High Street.* The young men of the church have organized themselves into the High Street Associates to further the interests of the church. At their opening meeting a representative of the young men's organization connected with Berkeley Temple was present to explain methods of work.

FALL RIVER.—*Central.* The Beneficent Society has sent a new bicycle and a large box of supplies to a frontier missionary. A parish gathering was held last Friday evening, when several hundred greeted the new pastor and his wife. Among those present was the aged widow of Rev. Dr. Thurston, who died in this pastorate a quarter of a century ago after 20 years' service. When the young pastor and his wife left the positions occupied in receiving their parishioners the white-haired widow of the pastor of long ago playfully took the receiving position, the senior deacon joined her, and many greeted them as though the whole scene had been shifted to by-gone years. Rev. E. A. Buck, who has been in unbroken service in this church since Dr. Thurston's time, was also present, and the same organist, Mr. L. W. Deane, who as a youth served with Dr. Thurston, was on duty at the late reception. The Sunday school has raised \$100 for a Thanksgiving gift to the branch work in another part of the city. There are about 25 Chinamen in regular attendance at the school.

HARWICH.—*First* has just celebrated its 150th anniversary, in which the neighborhood and surrounding villages were greatly interested. Rev. G. Y. Washburn is pastor. The aged Rev. Thomas Dawes, pastor of the parent church, made an address and also Rev. E. T. Ford, Rev. H. G. Megathlin of Fall River and others of various churches spoke. The historical address was by the pastor.

WORCESTER.—*Pilgrim's* morning congregations average about 700, and the evening about 500. At the last communion the additions numbered 14, making 87 for the year. The gymnasium begins winter work with five weekly classes, and a total membership of 100.

SPRINGFIELD.—*South.* A reception was given recently to the pastor and his wife, Dr. and Mrs. P. S. Moxom, and to the pastor *emeritus*, Rev. Dr. S. G. Buckingham.—*North.* The Woman's Missionary Society at its annual meeting reported \$128 raised during the year for foreign missions. An address was delivered by Prof. D. F. Graham at the third annual supper of the S. S. teachers and officers.—*First.* The Bible school is having special music at each of its sessions, and the membership and attendance are increasing. The school has voted to support Charles R. Ashdown as missionary in Bitlis, Turkey.

Maine

NEW GLOUCESTER.—Rev. H. G. Mank has recently completed his ninth year as pastor. In spite of hard times and the fact that there is a continual decrease in population, these have been years of prosperity. Over 60 persons have been added to the membership. The parsonage has been repaired and both the audience-room and vestry thoroughly remodeled and modernized. The invested funds have also been increased, while the benevolences have nearly doubled. Mr. Mank is a native of Maine and this is his first pastorate.

Eastport has now a local Ministerial Union.—Professor Mitchell of Bowdoin will supply at Pownal Center during the winter.

New Hampshire

EXETER.—*Phillips.* A heavy stone recently being hoisted to its place in the walls of the edifice now in process of erection suddenly fell and struck the staging with such force as to cause a collapse of the walls to the cellar nearly 50 feet below. Four workmen were thrown from the staging and severely injured, but with fair prospect of recovery. The accident has caused the postponement of further work till spring.

ALTON has enjoyed the labors of Mr. C. L. Evarts for the last week. He gained a strong hold upon the people, arousing a deep interest in spiritual matters. A number responded to his appeals to begin the Christian life. A good sized chorus aided greatly.

HOLLIS.—The second week this month was devoted to a quickening of spiritual life in the com-

munity, the pastor, Rev. S. L. Gerould, and other clergymen being assigned as leaders.

Vermont

BURLINGTON.—*College Street.* A beautiful bronze memorial tablet has just been placed on the wall of the auditorium in memory of Rev. G. B. Safford, D. D., the first pastor. He was installed in 1860 and continued till 1882. The tablet was dedicated on Nov. 7, President Buckingham offering the dedicatory prayer.

Rhode Island

TIVERTON.—The pastor, Rev. Samuel Rose, has been assisted by Rev. W. H. Marshall of Boston in three weeks' special services, which resulted in a deep spiritual quickening. During the summer the finances were placed upon a better basis by the adoption of the pledge system. A new furnace is now being put in.

CRANSTON.—*Edgewood.* The third anniversary of this houseless young church was held in the Casino, Nov. 7. Thirty out of 40 invited churches in the State responded by letter or personal representation in a fellowship service. Prof. C. E. Kent of Brown University gave the principal address.

Connecticut

NEW HAVEN.—At the United Ministers' Meeting, Nov. 15, Rev. G. S. Dickerman read a paper on City

Continued on page 816.

Macbeth makes half the lamp-chimneys; and half the dealers won't sell 'em, because they don't break.

Get the Index—free.

Write Macbeth Pittsburgh Pa.

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by which one Stereoscopic view fades away into another, are shown with a single lantern by using our

Non Such Carriers.

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It takes either American or British size of slides, and produces as good effects as any device. Its use means a wonderful new scope for your magic lantern. The gradually changing scenes often give strangely beautiful effects. Price \$5. It is peculiarly effective in shifting the soft landscapes of Bible pictures. It spares the spectators the glare and jar of suddenly changed scenes. Catalogue, 50 cents. Hire lists free.

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Results Make Reputation.

Singer Machines, either lock-stitch or chain-stitch, are the successful result of long experience and constant improvements in the endeavor to make nothing but the best sewing machines for family use. The accomplishment of this result requires six of the largest, best-equipped factories in the world, the best inventive talent of the age, and the constant employment of twelve thousand workmen. Singer Machines are sold only by our employees, and not through dealers or department stores.

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Capes	10.00 to 250.00
Gloves	5.00 to 12.00
Hoods	7.00 to 25.00
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Scarfs & Ties	2.00 to 50.00
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Wristers	1.50 to 3.50
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Flower Food

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Use once in ten
days the first month
and once a month
thereafter. The 10c.
package will feed twelve
plants one year. Full directions in
every package.

ASK YOUR DEALER FOR IT.

Save the plants by using Essex Flower Food—
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tiful study of Jacqueinot Roses, by the celebrated
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cent package send eight 1c stamps to Russia
Cement Co., Gloucester, Mass., and get full size
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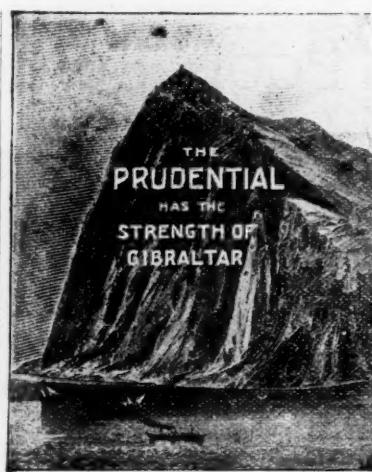
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Continued from page 813.

has outgrown its quarters. Eleven new members were received at the November communion, six on confession.

LOWELL.—*Highland*. Much regret is expressed at the resignation of Rev. C. L. Merriam, who has endeared himself not only to his own people but to all the churches in the city. He became pastor in 1891, succeeding Rev. S. W. Adriance, the first pastor, and has been especially successful as an evangelistic worker.—*High Street*. The young men of the church have organized themselves into the High Street Associates to further the interests of the church. At their opening meeting a representative of the young men's organization connected with Berkeley Temple was present to explain methods of work.

FALL RIVER.—*Central*. The Beneficent Society has sent a new bicycle and a large box of supplies to a frontier missionary. A parish gathering was held last Friday evening, when several hundred greeted the new pastor and his wife. Among those present was the aged widow of Rev. Dr. Thurston, who died in this pastorate a quarter of a century ago after 20 years' service. When the young pastor and his wife left the positions occupied in receiving their parishioners the white-haired widow of the pastor of long ago playfully took the receiving position, the senior deacon joined her, and many greeted them as though the whole scene had been shifted to by-gone years. Rev. E. A. Buck, who has been in unbroken service in this church since Dr. Thurston's time, was also present, and the same organist, Mr. L. W. Deane, who as a youth served with Dr. Thurston, was on duty at the late reception. The Sunday school has raised \$100 for a Thanksgiving gift to the branch work in another part of the city. There are about 25 Chinalmen in regular attendance at the school.

HARWICH.—*First* has just celebrated its 150th anniversary, in which the neighborhood and surrounding villages were greatly interested. Rev. G. Y. Washburn is pastor. The aged Rev. Thomas Dawes, pastor of the parent church, made an address and also Rev. E. T. Ford, Rev. H. G. Megathlin of Fall River and others of various churches spoke. The historical address was by the pastor.

WORCESTER.—*Pilgrim*'s morning congregations average about 700, and the evening about 500. At the last communion the additions numbered 14, making 87 for the year. The gymnasium begins winter work with five weekly classes, and a total membership of 100.

SPRINGFIELD.—*South*. A reception was given recently to the pastor and his wife, Dr. and Mrs. P. S. Moxom, and to the pastor *emeritus*, Rev. Dr. S. G. Buckingham.—*North*. The Woman's Missionary Society at its annual meeting reported \$128 raised during the year for foreign missions. An address was delivered by Prof. D. F. Graham at the third annual supper of the S. S. teachers and officers.—*First*. The Bible school is having special music at each of its sessions, and the membership and attendance are increasing. The school has voted to support Charles R. Ashdown as missionary in Bitlis, Turkey.

Maine

NEW GLOUCESTER.—Rev. H. G. Mank has recently completed his ninth year as pastor. In spite of hard times and the fact that there is a continual decrease in population, these have been years of prosperity. Over 60 persons have been added to the membership. The parsonage has been repaired and both the audience-room and vestry thoroughly remodeled and modernized. The invested funds have also been increased, while the benevolences have nearly doubled. Mr. Mank is a native of Maine and this is his first pastorate.

Eastport has now a local Ministerial Union.—Professor Mitchell of Bowdoin will supply at Pownal Center during the winter.

New Hampshire

EXETER.—*Phillips*. A heavy stone recently being hoisted to its place in the walls of the edifice now in process of erection suddenly fell and struck the staging with such force as to cause a collapse of the walls to the cellar nearly 50 feet below. Four workmen were thrown from the staging and severely injured, but with fair prospect of recovery. The accident has caused the postponement of further work till spring.

ALTON has enjoyed the labors of Mr. C. L. Evarts for the last week. He gained a strong hold upon the people, arousing a deep interest in spiritual matters. A number responded to his appeals to begin the Christian life. A good sized chorus aided greatly.

HOLLIS.—The second week this month was devoted to a quickening of spiritual life in the com-

THE CONGREGATIONALIST

munity, the pastor, Rev. S. L. Gerould, and other clergymen being assigned as leaders.

Vermont

BURLINGTON.—*College Street*. A beautiful bronze memorial tablet has just been placed on the wall of the auditorium in memory of Rev. G. B. Safford, D. D., the first pastor. He was installed in 1860 and continued till 1882. The tablet was dedicated on Nov. 7, President Buckham offering the dedicatory prayer.

Rhode Island

TIVERTON.—The pastor, Rev. Samuel Rose, has been assisted by Rev. W. H. Marshall of Boston in three weeks' special services, which resulted in a deep spiritual quickening. During the summer the finances were placed upon a better basis by the adoption of the pledge system. A new furnace is now being put in.

CRANSTON.—*Edgewood*. The third anniversary of this houseless young church was held in the Casino, Nov. 7. Thirty out of 40 invited churches in the State responded by letter or personal representation in a fellowship service. Prof. C. E. Kent of Brown University gave the principal address.

Connecticut

NEW HAVEN.—At the United Ministers' Meeting, Nov. 15, Rev. G. S. Dickerman read a paper on City

Continued on page 816.

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Continued from page 815.

and Country; Two Phases of One Problem.—The total contributions received for the entertainment of the American Board were \$1,551; the expenses \$1,425. The balance, \$126, was sent to the treasurer of the Board.—The C. E. Union of the city held a largely attended rally at the Church of the Redeemer, Nov. 17, at which Rev. R. W. Brokaw of Springfield delivered an address on The Transfiguration of Service.—United. The Men's Club service last Sunday evening was addressed by Prof. E. H. Sneath of Yale on Tennyson's Philosophy of Religion.

EAST WOODSTOCK.—*Bixby Memorial Chapel*, erected by Deacon G. T. Bixby in memory of his son, H. G. Bixby, a Christian young man of promise who died at the age of 16 during his first year at Amherst College, was dedicated Nov. 11, a large congregation being present. The sermon was by Dr. J. E. Tuttle of Worcester, who was the young man's pastor at Amherst. Rev. A. G. Hibbard of Woodstock offered the dedicatory prayer.

NEW BRITAIN.—*Center* is rejoicing over Dr. R. T. Hall's acceptance of an unanimous call to its pastorate. He will assume work in New Britain about Dec. 19. L. D. Wishard of the International Committee of the Y. M. C. A. preached last Sunday morning and addressed a union meeting with the Methodist church in the evening.

SHARON.—A series of special meetings, under the lead of Rev. H. W. Pope of New Haven, closed Nov. 10. There were conversions among the young, and the church and community were greatly blessed. The pastor, Rev. E. O. Dyer, has organized a training class for the converts.

MIDDLE STATES

New York

BROOKLYN.—*Plymouth*. Dr. Lyman Abbott has begun a series of Sunday evening lectures on the Life and Epistles of Paul. A question meeting on the subject of the evening follows each lecture.—*Rochester Avenue*. Rev. E. E. Ingersoll, D. D., is called to the active pastorate, to begin work in December. The Church Extension Society has charge of uniting this church and the Patchen Avenue, as well as of plans for a new building.

SYRACUSE.—*South Avenue*. A reception was given recently to the pastor's mother, Mrs. Ireland, the head of the heathen girls' home at Adams, South Africa. At the same time the infant child of the pastor was baptized, Rev. Ethan Curtis officiating.

WATERTOWN.—*Emmanuel* has been much quickened by meetings held in the city by Charles N. Grittenton. A considerable number have already united with the church, and others will do so.

New Jersey

JERSEY CITY.—*First*. Congregations have increased until the lecture-room is filled, and seats have been placed in the gallery. The Sunday school has outgrown its original apartments.—Rev. J. L. Scudder, D. D., has moved to the parsonage adjoining the new church. He has organized a large and growing Chautauqua Circle to meet fortnightly. Mr. Sydney H. Cox has been ordained as assistant pastor. He comes from Australia, and for 10 years has desired to enter the ministry. He has already done pastoral work under Dr. Dixon of New York. His special field will be the Tabernacle and the People's Palace. He is already second assistant superintendent of the Tabernacle Sunday school and teacher of the Bible class of the late Mr. Wells, which he has reorganized into a Men's Assembly. To advertise his special series of sermons the Christian Endeavorers and others canvassed the lower half of the city recently with 15,000 cards of invitation. The response was excellent.

MONTCLAIR.—*First*. The large house of worship, already once enlarged, is again too small. All but one of the seats are rented, and a score more could be. Plans are being made for another enlargement. Nov. 14 the pulpit was occupied by Rev. C. A. Berry of Wolverhampton, Eng., the house being filled to overflowing. Dr. A. H. Bradford is pastor.

THE SOUTH

Maryland

BALTIMORE.—*First*. The Lawrence memorial settlement house has been open six nights and two afternoons a week during the past year. The work is carried on zealously among the people of the neighborhood. Children's classes are conducted with kindergarten games and songs. Boys' clubs for recreation and education are also doing good work. The work among girls has shown the great-

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est advancement; women helpers from the Woman's College have given instruction in gymnastics, singing, botany, sewing and embroidery. A cooking school was added during the past year, and with the cooking lessons instruction in household work is given. Mrs. Margaret Woods Lawrence has rendered valuable aid to this noble memorial to her son's work. An unusual number of medical students are attendants at the church this fall.—*Second*. The pastor, Rev. C. H. Crawford, is delivering a series of sermons to working men which are attracting attention in the city press.

THE INTERIOR

Ohio

TOLEDO.—*First*. Mrs. S. C. Schenck recently sent an "at home" card for an afternoon to every woman of the church and congregation, about 500 in number. Although the day was stormy nearly 300 responded to the invitation. Old acquaintanceships were renewed and many new ones formed. Rev. A. M. Hyde is pastor.

Illinois

[For Chicago news see page 786.]

ANNAWAN has called to the pastorate Rev. J. C. Dazey of Sherrard, who has already begun labor. The latter place has fared badly because of the strike of the coal miners. A great many residents of the place have gone away who will doubtless return as soon as the mines are again in operation.

Michigan

HETHERING.—The people are much encouraged by the prospect of having a neat new edifice ready for dedication in a few weeks.

WYANDOTTE.—The Ladies' Missionary Society raised \$42 recently through a lecture given by the pastor on Weighing the Baby.

Continued on page 817.

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Why Consumptives Lose Flesh.

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The health and strength of the body depend on the perfection of the lungs. No quantity or quality of food can add one grain's weight to the flesh of the body beyond the power of the lungs to make new blood. The food may be good and the stomach digest it perfectly, and yet the patient lose flesh and strength from day to day.

Most people suppose appetite and digestion are all that are required to make patients hold their own, at least, but such is not the fact. The stomach has little to do with the making of new blood. It is a mill, that grinds, dissolves and separates the food eaten, forming from it a white fluid called chyle. Before the chyle can impart its nutritious elements to the body it must be carried by the lacteals to the lungs and be endowed with life and changed into blood. This change is what is meant by the term *assimilation*. It depends upon the size and perfect action of the lungs. It takes place in exact proportion to the volume of air we take in at a breath. A man having large lungs and full breathing is *strong and fleshy*, because he assimilates a large quantity of food and makes it into blood. A man with small lungs and obstructed breathing is *weak and thin*, because he can only assimilate a small quantity of food. Our weight is determined by the volume of air we habitually inspire at a breath. This exactly measures our blood-making capacity. Poor food or bad digestion may reduce us below our standard weight, but no quantity or quality of food can ever make us rise above it.

The moment our lungs become diseased their capacity for air is lessened by the swelling of the lining of the tubes and the mucus secretion which obstructs them, and in exactly the same proportion their power to assimilate food is reduced. A loss of flesh and strength must follow. If the disease increases the breathing space in the lungs also lessens, and the waste of flesh and strength goes on more rapidly, and no food or dieting can prevent it.

This is a natural law of the human organism. It was first discovered by me, and is now fully recognized by the best minds in the profession as one of the most important discoveries of medical science of our age. I have studied and observed its operations in thousands of cases without one exception. It is a great scientific truth, vital to our being. It was stamped upon us as a divine law by God when he "breathed into the nostrils the breath of life and man became a living soul."

In the glorious light of this revealed law of science how pitiable seems the ignorance and quackery of those who propose to cure consumption by tonics and diet, while the cause of the patient's weakness and wasting remains untouched in the lungs. The only way the body can be "built up" is to remove the disease that is wasting it by a treatment applied to the lungs capable of restoring the breathing. Do that, and the lungs will quickly rebuild the wasted and enfeebled body. Fail to do it, no human means can save the patient's life.

(To be continued.)

[Signed] ROBERT HUNTER, M. D.,
117 West 45th St., New York.

Nov. 18.

NOTE.—Readers of *The Congregationalist* who are interested in Dr. Hunter's views can obtain his books free by addressing him as above.

"CHRISTIAN SCIENCE."

For terms of Dr. Gumbart's lecture
address 97 Moreland St. Roxbury.

Continued from page 816.

Wisconsin

MILWAUKEE.—*Hanover Street.* Rev. S. S. Mathews is being helped in evangelistic meetings by Rev. A. M. Hills of Oberlin.—*Swedish.* A much pleased council assisted in the ordination of Mr. Isaac Hogen, Nov. 13. He is a graduate of Chicago Seminary, class of '97, and gives every promise of a work of exceptional usefulness with this young organization. The people are rejoicing over their transfer from a hall over a saloon into their own, bright home.

THE WEST

Iowa

MCGREGOR.—Rev. C. A. Marshall preached Nov. 7 a sermon on The Lessons of Ten Years of Complained Service. Some of the floral decorations were given by out-of-town friends of the pastor. At the close of the service many members lingered to extend hearty congratulations. Mr. Marshall was also the recipient of substantial gifts from his people. Harmony has prevailed in the parish throughout the entire decade.

Minnesota

PERHAM.—A council met here, Nov. 10, and after careful inquiry into all the facts, cordially recognized this new church. The sermon was preached by Rev. M. B. Bird. The M. E. meeting house has been leased for a time, when it is hoped that the Congregational edifice can be so repaired as to be usable.

MADISON.—The removal of American families and the coming in of Scandinavians has weakened the church somewhat. The same is true at the out-station, Marietta. The children are slowly drawn into Sunday school, and the next generation will be American.

Nebraska

AURORA.—The pastor, Rev. S. I. Hanford, tendered his resignation, Nov. 14, to accept the call to Weeping Water. It was a great surprise to the congregation, and there were many demonstrations of deep regret. Mr. Hanford's ministry has been eminently successful. Six years ago he found a membership of only 48 with a yearly record of benevolences of less than \$50. The members were much disheartened. Without any sensational methods the church has been steadily built up until it now has a membership of 120 and occupies a strong position in the State. Mr. Hanford has steadily pushed the denominational benevolences, and the contributions last year were over \$200, of which \$104 were for home missions. As clerk of the Blue Valley Association he has firmly but pleasantly pushed its interests until a burdensome debt has been paid and the record is clear. He leaves the church united and harmonious for future work.

ARCADIA, Rev. J. F. Smith, pastor, has long been carrying a burdensome debt. Part of the money pledged at the dedication of the building a few years since could not be paid on account of the hard times, and the church was unable to keep up its payments on the loan to the C. C. B. S. Since the coming of Mr. Smith two years ago there has been a steady effort to reduce the debt. Superintendent Gross preached Nov. 14, and at the close of the service a resolute effort was made to extinguish the whole indebtedness, including the loan of the C. C. B. S. More than the needed amount was pledged in a few minutes, and enough will remain after settling with the C. C. B. S. to renovate the building, with the assistance of the Ladies' Aid Society. Special union services with the Methodist church are in progress.

PACIFIC COAST

California

OAKLAND.—*Market Street.* A gratifying feature at the recent installation of Dr. E. S. Chapman was the burning of \$10,000 worth of mortgages on the church property. This brilliant consummation must be largely due to the efforts of Dr. Chapman, since he has had charge of the work during the past two years.

SANTA ANA.—Evangelistic meetings for the Spanish-speaking people, in charge of Rev. A. B. Case and Domingo A. Mata, have recently been completed. About 30 Mexicans professed conversion.

Washington

SPOKANE.—*Union Park.* Special meetings have been held for two weeks, beginning Nov. 7, the city pastors preaching in turn. A church will probably be organized as a result of this work.

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Cathartic pills never have and never can cure indigestion and stomach troubles because they act entirely upon the bowels, whereas the whole trouble is really in the stomach.

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E. FOUGERA & CO., 26-30 N. William St. N.Y.

Woman's Board Prayer Meeting
CONGREGATIONAL HOUSE, BOSTON, NOV. 19

By the suggestion of the leader, Mrs. H. H. Bartlett of Newton, as well as by natural association, the tide of thought turned in the direction of Thanksgiving, the Scripture selections read showing that thankfulness is not only the fruit of a regenerated heart, but is also enjoined; and the prayers, led by Mrs. Kellogg and Mrs. Goodell, were appropriate.

Miss Child gave extracts from a letter from Miss Clara L. Brown of Niigata, Japan, speaking especially of the evangelistic work in which she has been engaged since the girls' school has been closed. She has a children's society which meets in her own room Saturday afternoons, practically a Sunday school, with an average attendance of thirty, most of the children from un-Christian homes. They memorize Scripture in connection with every lesson. Sunday schools, mothers' meetings, teachers' meetings, meetings for women of different ages, and visits to churches and homes in the country fill up the days.

Mrs. Pettee testified to Miss Brown's bravery and devotion as a missionary in Niigata, "five hundred miles from anywhere," left almost alone at one time, now relieved and cheered by the presence of Miss Swartz of W. B. M. I., who must yet have the three years allowed for the study of the language before assuming any special responsibility. Mrs. Pettee also spoke of the work in Okaya-ma in charge of Mr. Pettee, Miss Adams and Miss Wainwright, the latter having recently returned.

Miss Child gave a bit of a glimpse of the loneliness and home-longing possible to a missionary in a remote station, nameless correspondent, who writes, "I read every scrap I find telling of the Woman's Board meetings and their work in other lines. We don't get enough of what you at home are doing. I just long to get into one of those meetings, but you must let me sit in a back seat and have it out by myself when I do. And the singing that I almost dream of hearing! O, you don't know how good it will be to hear it."

Miss Child spoke of the important decisions now in the hands of the executive committee of the board in making appropriations for the coming year, the work calling for more money than the treasury furnishes, and asked for special prayer in connection with this matter. The tenderness of the missionary heart in considering these questions was evident in the prompt and earnest petitions which were led by Miss Stone and Mrs. Gulick.

Mrs. C. H. Wheeler brought her word of cheer with regard to some of her old Armenian friends who have come to this country and are making good Christian homes here, adding, "With thanksgiving let your requests be made known unto God." Miss Buck of the Maine Branch and Mrs. Burdett of Brookline also added to the interest of the hour.



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A. G. MOREY LaGrange, Ill.

In writing Morey name this paper.

Weekly Register

U.S.

ALDEN, West, Victoria, Ill., to DeLong. Accepts.
 ARMITAGE, Durand E., Hetland, S. D., to Otto and Smithland. Accepts.
 BARRETT, John P., Normal, Ill., to Covert, Mich. Accepts.
 BURGESS, Edmund J., Shelby, Mich., to Otsego. Accepts.
 CLARK, Grant V., to remain another year at Aurora, Ill., Wis.
 DICKSON, Jas. P., to permanent pastorate of Fourth Ch., San Francisco. Accepts.
 DONALDSON, David, to Dexter, Minn. Accepts.
 DOUGLASS, Francis J., Toledo, Io., formerly of Ames, to Wayne and Hickory Grove (Olds P. O.). Accepts.
 FRANCE, Parvin M., to permanent pastorate at Seward, Ill., where he has labored over two years. Accepts.
 GUSTIN, Byron F., Andover Sem., accepts call to permanent pastorate at Grinnell, Vt.
 HALL, Russell T., Second Ch., Greenwich, Ct., accepts call to First Ch., New Britain.
 HANFORD, Sam'l L., Aurora, Neb., to Weeping Water. Accepts.
 HARDCASTLE, Wm., Union Ch., Minneapolis, accepts call to Open Door Ch., same city.
 HARRIS, Artemas J., to be assistant pastor of Plymouth Ch., Chicago, where he has been supply. Accepts.

HOLMAN, Edwin H. H., formerly of Pilgrim Ch., Sioux City, Io., to Union and Radcliffe. Accepts.
 INGERSOLL, Edward P., Park Ch., St. Paul, Minn., to be acting pastor of Rochester Ave. Ch., Brooklyn, N. Y., with which Patchen Ave. Ch. recently united. Accepts, to begin Dec. 5.
 JACKSON, Jas. P., formerly of Brigham, Que., to East Barre and Orange, Vt.
 KINNEY, Henry N., Good Will Ch., Syracuse, N. Y., accepts call to Mayflower Ch., Indianapolis.
 KING, Willet D., to remain another year at Moorland, Io.
 LEWIS, Edwin J., recently of North Mansfield, Ct., but now of post-graduate class, Chicago Sem., to Shabbona, Ill. Accepts.
 LUCAS, Fred L., Geddes Ch., Syracuse, N. Y., accepts call to Berkley Ch., same city.
 MCLEAN, Thos. D., formerly of Prescott, Ariz., to Milltown, N. B. Accepts.
 MARSH, Geo., recently of Shell Rock, Io., declines call to Fontanelle and Pleasant Grove, and accepts one to Railroad Ch., Eldon.
 PECKOVER, Horace, Zion Ch., Toronto, Can., to Purlin and Scammon Ch., same city.
 ROBBINS, Anson H., to remain the fourth year at Iroquois and Oscoda, S. D. Accepts.
 ROSE, Chas. G., Allendale, Bass River and Eastmanville, Mich., to Newaygo. Accepts.
 SWEET, Wm. L., Passaic, N. J., to First Ch., Everett, Mass. Accepts.
 WODMAN, F. M., to Custer, Mich. Accepts.
 WRIGHT, Eugene F., recalls acceptance of call to Danvers, Ill., and will remain in Dwight.

Ordinations and Installations

BEACH, Arthur G., o. p. Ashland, Wis., Oct. 19. Sermon, Rev. J. R. Smith; other parts, Rev. Messrs. T. G. Grassie, John Gibson, E. P. Wheeler, L. W. Winslow, G. H. Kemp, S. E. Lathrop.
 BEARD, Heuben A., First Ch., Cambridgeport, Mass., Nov. 17. Sermon, Dr. Alex. McKenzie; other parts, Rev. Messrs. J. W. L. Smith, E. C. Ladd, Mrs. Elijah Horr, E. B. Webb, F. G. Peabody, Thos. Shinn.
 CARLSON, Walter G., o. p. Willow Lake, S. D. Sermon, Rev. B. H. Burtt; other parts, Rev. Messrs. W. H. Thrall, Edwin Martin, Julius Stevens, T. G. Langdale, Q. C. Todd.
 EVANS, David H., o. p. North Hampton, N. H., Nov. 18. Sermon, Rev. H. W. Dewey; other parts, Rev. Messrs. W. S. Bent, T. V. Hopper, G. C. Hall, D. L. H. Thayer, G. E. Street, D. D. W. L. Anderson.
 HERALD, Chas., Bethesda Ch., Brooklyn, N. Y., Nov. 16. Parts by Rev. Messrs. A. F. Newton, D. B. Pratt and Drs. R. J. Kent, S. H. Virgin, A. J. F. Behrends, R. Meredith.
 HOYEM, Isaac, o. Swedish Ch., Milwaukee, Wis., Nov. 13. Sermon, Prof. Fridolf Riser.
 KOKER, Julian M., o. p. Durbin, Neb., Nov. 10. Sermon, Rev. J. F. Bacon; other parts, Rev. Messrs. Harmon Bross, D. D. J. Stewart, J. E. Storm, W. A. Hensel, Sam'l Eveland and Prof. J. A. Doreimus.
 LOCHLIN, Henry E., o. N. Hyde Park, Vt., Nov. 18. Sermon, Rev. C. H. Merrill; other parts, Rev. Messrs. H. C. Howard, F. C. Taylor, E. G. French.
 McCALUM, Hugh, o. Walworth, Me., Nov. 16. Sermon, Prof. H. C. Chapman; other parts, Rev. Messrs. G. J. Bloomfield, C. W. Fisher, C. A. Moore.
 NICHOLS, Geo., o. Independence, Kan., Nov. 9. Sermon, Dr. Linus Blakeslee; other parts, Rev. Messrs. J. S. Gould, D. J. Treiber, L. P. Broad, R. M. Tunnell.

Resignations

ARMES, A. Herbert, Warner, N. H., to take effect Apr. 1.
 BURTT, Geo. S., Waukesha, Wis.
 DEKAY, Geo. H., Buena Park, Cal., to give his whole time to Newark.
 GRIFFITH, Wm., Caledonia, N. D.
 HARDENDORF, Chas. W., E. Albany, N. Y.
 MERWIN, Nathan T., Poquonock, Ct. He will retire from active work and reside at Milford Harbor.
 PITTLE, Wm. A., Onawa, Io.
 RODGER, Jas. G., presidency of Benzonia College, Mich.
 SHERK, Abraham B., East Ashford, N. Y., after a four years' pastorate. His address for the present will be Toronto, Can.
 SMITH, Azro A., E. Barre and Orange, Vt., after a four years' pastorate.
 TYLER, Henry F., Ludington, Mich.
 WATSON, W. H., Immanuel Ch., Hamilton, Ont.
 WOOD, Earl B., Lovell, Me.

Churches Organized

BROOKLYN, N. Y., Bethesda Ch., rec., 16 Nov.
 PERHAM, Minn., rec., 10 Nov.

Miscellaneous

CLIFTON, Theo., pastor of Trinity Ch., Chicago, has been appointed by the directors of the Education Society as its Western field secretary, with headquarters at Chicago.
 PEDERSON, Ludwig J., general missionary among the Scandinavians in North Dakota and northwestern Minnesota, has recently been afflicted by the death of a promising two-year-old son.

The much-heralded Merchants' Week promises to fulfill the anticipations of its stanchest supporters. It is certain that a large number of people from the different sections of New England will take advantage of the exceptional opportunity to do their Christmas shopping in Boston. The reduced fares offered by the railroads and the special values at the stores present a double attraction. To those who plan visiting Boston at this time the advertisement of Gilchrist & Co. on the back page will be of much interest.

Clubbing Rates

A subscriber to *The Congregationalist* may order one or all of the periodicals mentioned below, remitting with his order the amounts indicated, in addition to his subscription to *The Congregationalist*, except in case of the "1898 Combination," which includes one year's subscription (in advance) to the paper.

1898	The Century Magazine, \$4.00
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	The Congregationalist, 3.00
Atlantic Monthly	3.25
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"Chautauqua" Rocker and Reclining Chair.

Can be adjusted to any position, and changed at will by the occupant while reclining. A synonym of luxurious ease and comfort. It is built of oak, polished antique finish. The entire chair is upholstered with Corduroy in crimson, old red, tobacco brown, blue or olive, as desired. Construction and fully guaranteed.

If, after thirty days' trial, the purchaser finds all the Soaps, etc., of excellent quality and the premium entirely satisfactory and as represented, remit \$10.00; if not, notify us goods are subject to our order. We make no charge for what you have used.

If you remit in advance, you will receive in addition a nice present for the lady of the house, and shipment day after order is received. Money refunded promptly if the BOX or PREMIUM does not prove all expected. Safe delivery guaranteed.

Many youths and maidens easily earn a Chautauqua Desk or other premium free by dividing the contents of a Combination Box among a few neighbors, who readily pay the listed retail prices. This provides the \$10.00 needed to pay our bill, and gives the young folk the premium as "a middleman's profit." The wide success of this plan confirms all our claims.

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This List of Contents Changed as Desired.

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For all laundry and household purposes it has no superior.	
10 Bars White Woolen Soap	.70
A perfect soap for blankets.	
12 Packages Boraxine Soap Powder (full lbs.)	1.20
An unequalled laundry luxury.	
4 Bars Honor Bright Scouring Soap	.20
4 Bars Modjeska Complexion Soap	.60
Perfume exquisite. A matchless beautifier.	
1-4 Doz. Old English Castile Soap	.30
1-4 Doz. Creme Oatmeal Toilet Soap	.25
1-4 Doz. Elite Glycerine Toilet Soap	.25
1-4 Doz. Larkin's Tax Soap	.30
Unequalled for washing the hair.	
1-4 Doz. Cuphar Soap	.30
1 Doz. the 1 Ounce a. Modjeska Perfume	.30
Delicate, refined, popular, lasting.	
1 Jar, 2 Ounces, Modjeska Cold Cream	.25
Soothing. Cures chapped skin.	
1 Bottle Modjeska Tooth Powder	.25
Preserves the teeth, hardens the gums, sweetens the breath.	
1 Stick Witch Hazel Shaving Soap	.10
The Contents, Bought at Retail, Cost	\$10.00
The Premium, Worth at Retail	10.00
All for \$10 (You get the Premium you select, gratis.)	\$20

NOTE.—The Larkin Soap Company have used the columns of *The Congregationalist* for two or three years past in advertising their "Combination Box of Soap" sent in connection with an oil heater, desk or chair. The publisher of this paper has written personally to a number of subscribers who have responded to the advertisement and purchased the soap. Without exception they state that they are perfectly satisfied with the soaps and with the business methods of the Larkin Co. The letters speak in praise both of the soap and of the premiums that accompany it. —*The Congregationalist*.

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For Ladies, Misses and Children.

More Cloaks and Suits on hand than ever before at this season of the year, caused by unseasonable weather, but a vigorous clearing out has now begun. Every garment is new, but that does not save it from the sharp incision of the clearance knife.

Ladies' Tan Covert Coats, silk faced, velvet collar, corded front, sizes 32 to 42, **5.00**
instead of \$7.50 at.....

Ladies' Rich Black Persian Cloth Jackets, lined all through with handsome satin, straight high fronts, instead of **7.50**
\$10.00, at.....

Ladies' superb quality all wool Kersey Coats, lined with silk and satin, high or low necks, instead of \$13.50, at **10.00**

Russian Blouses for ladies and misses, black and blue cloth, braided, instead of **7.50**
\$12.50, at.....

Rough Persian Cloth Capes, 36 inches long, heavy silk lining, wadded, thibet or marten, opossum fur, instead of \$15, **10.00**
at.....

Suits of All Wool Serges in black and blue, blouse handsomely braided, instead of \$15, **12.50**

Girls' Reefer Jackets, handsome dark mixtures of all-wool Scotch Goods, sizes 4 to 12 years, instead of \$6, at **3.98**

Children's and Misses' Gretchens, plain and fancy cloths, trimmed with fur or braid, instead of \$8, at **4.98**

HANDKERCHIEFS.

An immense case of fine embroidered linen handkerchiefs went astray a year ago and has just been unearthed at the Custom House. Somebody's mistake will prove an immense benefit to the public, as they will be sold at tremendous sacrifice. They are pure linen and in perfect condition.

50 cent Handkerchiefs at **25 cents**.

\$1.00 Handkerchiefs at **50 cents**.

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Medallions,
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Vases,
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These Silk Shirt and Dress Waists were made by the Holzman Dressmaking Company, celebrated in this part of the country for the excellence of their work. Note the prices which are quoted now for the first time on this renowned make of waists.

Superb Taffeta Silk Waists, plain and figured, in various colors and sizes, instead of \$5.00, at **2.98**

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Beautiful Dress Waists, made from plain and fancy taffetas, lace trimmed, instead of \$8.00, at **4.98**

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